THE Christian-Man's Calling:

OR, A

TREATISE

OF

Making RELIGION one's Business.

WHEREIN

The Nature and Necessity of it is discovered.

As also, The Christian directed how he may perform it,

In { *Religious Duties*, *Natural Actions*, *His Particular Vocation*, *His Family Directions*, and, *His own Recreations.*

By *GEORGE SWINNOCK*, M.A. Preacher of the Gospel at *Great-Kimbel* in the County of *Bucks.*

Non dormientibus provenit regnum cœlorum, nec otio & desidia torpentibus beatitudo æternitatis ingeritur, *Prosp. de vita Contemplat.*

Luke 2. 49. *Wist ye not that I must be about my Father's business?*

Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, Phil. 3. 20.

LONDON, Printed by *R. W.* for *Dorman Newman*, at the [illegible] near the Hospital gate in *Little-Britain*. 1665.

TO THE

Worſhipful, and his Honoured Patron,

RICHARD HAMPDEN,

Of *Hampden* in *Buckinghamſhire*, Eſq;

And to the Honourable Lady,

LÆTITIA HAMPDEN,

His vertuous Conſort.

THough *Philoſophers* difference Man eſpecially from Brutes, by his chief natural quality, *Reaſon*; yet ſome *Divines* like rather to do it by his Supernatural excellency, *Religion*: probably upon this two-fold ground, partly, becauſe *Religion* is the higheſt & trueſt *reaſon*, and therefore cauſeth the greateſt Eſſential diſtinction. What can be more rational than the *Supreme Truth*, to be believed, the *Lact. de ira Dei.*

chiefest good to be embraced, the *first cause* to be acknowledged, and those who were made by God, and live wholly upon him, to improve all for him, and to live wholly to him? The giving up our souls and bodies unto God, is call'd our *reasonable sacrifice*, *Ro.* 12. 2. Those that are *irreligious*, are termed *unreasonable*, 2 *Thess.* 3. 2. Indeed *Atheists* are but *Beasts*, shaped in the *proportion*, and drest in the *habits* of *Men*. It is impossible for man to manifest more want of *reason*, than in wandring from God, the Fountain of his *being*, & the Well-spring of all his *blessedness*. Who ever, unless *bereft of his wits*, & *distracted*, would murther his body, much less his precious soul for ever? As soon as ever the Prodigal *came to himself*, he *came to his father*. 'Twas a clear sign he had lost his *reason*, when he left *bread* in his *fathers house* for *husks amongst swine*. Mens hearts naturally are (like *Nebuchadnezzars*) *the hearts of beasts*, *grazing* only in fleshly *Pastures*, and *savouring* only *sensual pleasures*, till their *reason returneth to them*; *then they bless and honour the most high God*, *who liveth for ever*, *Dan.* 4. 34. then they mind *spiritual dainties*, and relish *celestial delights*. The *irreligious* are *fellow-commoners* with *Beasts*; the *religious* with *Angels*.

Partly

Partly, becauſe Religion is the *end* and *excellency* of the *Rational creature*, of which *Brutes* are wholly incapable: *Brutes* were made to *ſerve God*, *Men* only to *worſhip him*. The *Jewiſh Talmud* propoundeth the queſtion, *Why God made man juſt on the evening before the Sabbath?* and giveth this anſwer, *That he might immediately enter upon the ſanctification of the Sabbath, in the worſhip of the bleſſed God, the end for which he was made.* Purity or Religion was our *primitive*, and therefore muſt needs be our *principal* perfection. All who have any knowledge of the great God, will eaſily grant, that man was a *curious piece, rare workmanſhip indeed*, when he came immediately out of his *Makers hands*; it is impoſsible but that the *Child* muſt be amiable and beautiful in a high degree, which was begotten by, and is the picture of ſuch a *Father*.

A Religious life (which conſiſteth in exalting God in our affections, as our *chiefeſt good*; and in our actions, as our *utmoſt end*) is the *life of God himſelf*; how high, how noble, how excellent a life doth the bleſſed *God live?* *Eph.* 4. 18. Others live like Beaſts, like Devils, true Chriſtians only like Angels, like God, above theſe carnal comforts, & droſsie

delights; *The way of life is above to the wise*, *Prov.* 15. 24. Atheists, like *Hedge-sparrows*, setling here below, are easily taken in Satans snares, & destroyed. When Saints, like *Eagles*, soaring aloft, are free both from his shot and lime-twigs, *They are not terrified with the worlds affrightments*, having armour of proof. Those that are at the top of some *high Tower*, regard not the croaking of *Frogs*, nor hissing of *Serpents* below: like the *Moon* at the full, being fixed in heaven, they can keep their course, though *Dogs* bark at them here on earth: *They are not intangled in the worlds allurements.* The world indeed, like a *Serpent* (some write of) when she cannot over-take the fleeing passengers, doth with her beautiful colours so amaze many, that they have no power to pass away till she hath stung them; but they see her emptiness and vanity, under all her painting and dawbery. Besides, their eyes behold the glorious God in some measure, in his brightness and beauty, and are so dazled therewith, that as those that look on the great luminary of the world, in its meridian splendor, they can see no glory in any thing besides. These poor *Candles* are slighted into disappearance, because the *Sun* himself hath arisen

It is called γυταλη by the *Græcians*.

arisen upon them. How quickly, how quietly did *Abraham* leave his kindred and country, when once the *God of glory appeared to him*. *Act.* 7. 2. Ah what pitiful fare is the worlds most luscious food, to them that ever feasted with the holy Jesus!

The old *Græcians*, who had altogether fed on *acorns* before, when *bread* came in among them, made no reckoning of their maste, but reserved it only for their *swine*. The *Lacedæmonians* despised their iron and leathern mony, when *gold* and *silver* was brought into their Cities. When a soul once cometh to *know the only true God, and Jesus Christ whom he hath sent*, what toys and trifles, what babies and butterflies are the *honours*, and *riches*, and *pleasures* of this beggarly world to him? nay, how doth he be-fool & be-beast himself for doting so much upon specious dreams, and gilded nothings! Now he is elevated to the top of the *Celestial Orbs*, even to *heaven*, and therefore the whole earth is but a *small spot* of ground, a *little point* in his eyes.

Eust. in Hom.

Senec de Benef.

Psal. 73. 22.

The driving of this high and heavenly trade, is the sum and substance of this Treatise, which I present to *you*, both as a testimony of my gratitude, for the great engage-

Diod. Sic. l. 2.

ments

ments you have laid upon me. The *Storks* amongſt *Fowls*, is ſaid to leave one of her young in the place where ſhe hatcheth them. The *Egyptians* amongſt men, are famous in Hiſtory for a thankful people, and are recorded to have made *Eunuchs* of ingrateful perſons, that the world might not be plagued with their poſterity. The Maſter of *Moral Philoſophy* upbraideth them ſharply, that ſteal favours by private acknowledgments. The truth is, a publick confeſſion of your kindneſs, as it is the leaſt, (ſince Providence hath given me the opportunity) ſo it is (next my prayers) the greateſt requital I am able to make you. If my pains have yielded any fruit in theſe parts, thoſe that received it owe the acknowledgment (under God) to you.

Quidam furtive gratias agunt, & in angulo, & in aurem; non eſt iſta verecundia ſed inficiandi genus. Sen. de benef. l. 2. c. 23.

Though neither of you love to hear your own praiſe, nor did I ever love flattery, knowing by too much experience, that pride will burn and continue (like the *Elementary fire*) of it ſelf without any *fuel*; yet I eſteem it my duty to publiſh ſome things to the world, for example to others. The place to which I am preſented, hath not half a maintenance, nor ſo much as a houſe belonging to the Miniſter; but the Lord hath given you ſuch compaſſion

paſsion to ſouls, that you have given me both a convenient dwelling, and a conſiderable maintenance (beſides the Tythes, above ſeventy pound *per annum*, out of your own inheritance) that I enjoy, through the good hand of my God upon me, a competent encouragement, and comfortable employment. When others refuſe to draw out their *purſes* to hungry bodies, the gracious God hath enabl'd you both to draw out your *purſe* and *hearts* unto ſtarving ſouls. *Soul-charity* is the higheſt and nobleſt charity, and *ſuch fruit* as will much *abound to your account at the day of Chriſt*, *Phil.* 4. 17. Hereby, like wiſe Merchants, you return your riches into the other world by Bills of Exchange. How much are you both indebted to free grace! Uſually the richeſt mines are covered with the moſt barren earth; and men who receive much from God very quietly, (like narrow mouth'd glaſſes) will part with nothing without much ſtir & reluctancy. God hath beſtowed on you large hearts, as well as large inheritance. Many a Veſſel hath been ſunk with the weight of its burthen: Some Marriners out of love to their lading, have loſt their lives; but God hath made *you Maſters* of (not

as *many other servants* to) a fair Estate.

It is also *your honor*, that the *Ark*, the worship of the blessed God findeth entertainment in *your house*; your whole family, though large, have set-meals daily for their inward man, as well as for their outward: *your children* and *servants* are *commanded by you* to keep the way of the Lord, *Gen.* 18. 19. and, as if *your house* were built of *Irish Oak*, which will suffer no Spider near it, no iniquity is allowed to dwell in *your Tabernacle*. I have with much delight observed *your care and conscience* to have all *your family* present at morning and evening duties. O 'tis a blessed and beautiful sight to behold *a little Church* in *a great house*! Many great persons think the company of the *glorious God* too mean for them in their houses; *Religion* waiteth at their doors like a *beggar*, and cannot obtain the favour to be called in, when the *Vermine* (as in the *Egyptian* Palaces) of *pride*, and *drunkenness*, and *swearing*, reside amongst them, and *crawl* in every room of their dwellings. The service of the living God, which is the *greatest freedom*, they count their bondage and *fetters*; the society of the Lord Jesus is to them as to the devils, *a torment*, *Mat.* 8. Alas, alas, whether is man

fallen,

fallen, that the company of his Maker ſhould be eſteemed his diſhonour! that the worſhip of God, which is the preferment of glorious Angels, ſhould be judged a diſparagement! Ah, how will their judgments be altered, when they come to die, to throw their laſt caſts for Eternity! then (as that Popiſh Prelate ſaid of Juſtification by Faith, *That it was good ſupper-Doctrine, though not ſo good to break-faſt on*) they will confeſs, *That it is good to die in the Lord*; they will cry out, *O let us die the death of the righteous, and let our latter end be like theirs!* how lightly ſoever now they think of living their lives. The *Perſian* Meſſenger, though an Heathen, could not but obſerve the worth of *piety* in ſuch an hour of extremity: *When the Grecian forces hotly purſued us,* (ſaith he) *and we muſt needs venture over the great water* Strymon, *frozen then, but beginning to thaw, when a hundred to one we had all died for it, with mine eyes I ſaw many of thoſe Gallants, whom I had heard before ſo boldly maintain, There was no God, every one upon their knees, with eyes and hands lifted up, begging hard for help and mercy, and entreating that the ice might hold till they got over.* Thoſe *Gallants* who now *preſcribe* godlineſs their hearts and houſes,

Steph. Gardin. Fox Acts and Mon.

Æſchiles in Traged.

houſes (as if it were only an humour taken up by ſome preciſe perſons, who will needs be wiſer than their neighbours, and, *Galba-like*, ſcorn at them who fear or think of death) when they themſelves come to enter the liſt with the *King of Terrors*, & perceive in earneſt, that this ſurly Sergeant *Death* will not be denied, but away they muſt into the other world, and be ſaved or tormented in flames for ever, as they have *walked after the ſpirit or after the fleſh here*; without queſtion they will change their note, ſing another tune, and ſay as dying *Theophilus* did of devout *Arſenius*, *Thou art bleſſed, O Arſenius, who hadſt always this hour before thine eyes.*

Beatus es Abba Arſeni, qui ſemper hanc horam ante oculos habuiſti. Bib. Patr.

Bleſſed be God, ye walk not in the vicious ways of ſuch voluptuous wretches; but to the joy of all that know and love you, ſit like wiſe *Pilots* in the *hindermoſt part* of the *Ship*, dwell in the meditation of *your deaths*, and thence endeavour to *ſteer* the *Veſſel* of your converſations aright. Give me leave (Honored Friends) out of the unfeigned reſpect which I bear to you both, (which if I know my own heart, is not ſo much for the favours received *from you*, though I ſhall ever acknowledge them; but for what of God and

and godlineſs I have ſeen *in you*) to *beſeech you*, that as *ye have received how ye ought to walk, and to pleaſe God, ſo ye would abound more and more*, 1 *Theſſ.* 4. 1. God hath done great things *for you*, and God expecteth great things *from you*: *To whom much is given, of them much is required.* Where the Husbandman beſtoweth the *greateſt coſt*, there he looketh for the *greateſt crop*. The *Rents* which your Tenants pay, are ſomewhat anſwerable to the *Farms* which they enjoy. Ye have more obligations to ſerve God than others, and more opportunities for his ſervice; and therefore having fairer gales, ſhould ſail more ſwiftly than others towards the Haven of happineſs. *Your trading* muſt be ſuitable to the *Talents* with which ye are entruſted. Perfection will be your reward, and proficiency is your work. *Heavenly mindedneſs* and *Humility*, which are the greateſt glory of our *Engliſh* Gentry, are excellent helps to growth in grace. Children that feed on *aſhes* cannot thrive. *Silly Piſmires*, that continually buſie themſelves about their hoards and heaps of earth, never grow *bigger*. Indeed great perſons are liable to great temptations: *Flies* will ſtrive to faſten upon the ſweeteſt *Conſerves*. The longeſt Robes

are apteſt to contract moſt dirt. Satan (as ſome write of the *Iriſh* to take their enemies) diggeth trenches in the earth (as it were) & covereth the ſurface of it with the *green turfs* of carnal comforts and contentments: which men treading upon, and taking to be firm ground, fall in to their ruine. But your ſight of the *glory to be revealed* by the proſpective glaſs of faith, will help you to wink more on theſe withering vanities. Ah, what a muck-heap to that is all the wealth of this lower world! Naturaliſts tell us, that the *Load-ſtone* will not *draw* in the preſence of the *Diamond*. Sure I am, the world, notwithſtanding all its pomp and pride, glory & gallantry, hath but little influence upon Chriſtians, when they behold their undefiled inheritance. *Humility* is alſo helpful to proficiency in holineſs; the *lofty mountains* are barren, when the *low vallies* abound in corn. As the *Spleen* ſwelleth, the whole body conſumeth; as pride groweth, the new man decayeth. This *high wind* raiſeth ſtrange tempeſts in the ſoul: *He giveth grace to the humble*, 1 *Pet.* 5. 6. God layeth theſe *richeſt mines* in the loweſt parts of the earth. Trees, even in time of drought, whoſe roots are deep in the ground, bear fruit, when corn

and

and graſs wither: Chriſtians like the Sun in the *Zenith*, muſt ſhew leaſt, when at the higheſt; and as branches fully laden, *bend* the more downward. Why ſhould the *mud-wall* ſwell, becauſe the Sun ſhineth on it? We may ſay of every mercy and excellency we *enjoy*, as the Prophet of his hatchet, *Alas, Maſter, for it is borrowed*, 2 *King.* 6. 5.

If ye pleaſe alſo to peruſe the enſuing Tractate, poſsibly it may be ſome ſmall furtherance to you in *your* courſe of Chriſtianity. The intent of it is to diſcover and direct how Religion, the great *end* for which we are born, and the great *errand* upon which we are ſent into the world, may be made our *principal buſineſs*; and how our Natural and Civil actions, and all our ſeeming diverſions, may be ſo managed, *that they may* (like an elegant Parentheſis) *not at all ſpoil*, but rather *adorn* the ſenſe of Religion. I hope the worth of the matter handled, notwithſtanding my weakneſs in the manner of handling it, will make it acceptable *to you*. I could wiſh the face of the Diſcourſe were clean, *I may ſafely ſay*, it is far from being painted; and pardon me if I ſuffer the ſtream now to run in two channels: ſuch as it is I humbly tender.

Sir,

* Daughter to the right Honourable the Lord *Pagit*.

Sir, to your favourable eye, whose happiness it is to inherit your Ancestors graces, as well as their riches. It was counted a great honour to the Family of the *Curio's*, that there were three excellent Orators in it one after another; and to the Family of the *Fabii*, that there were in it three Presidents of the Senate successively: It is your glory to descend not only of a Father, who *walked with God*, and of a Grand-father, who (it is hoped) *died in the faith*; but also of a great Grand-father, who was famous for *serving the will of God in his generation*. The holy Apostle speaketh to the glory of *Timothy*, concerning his *unfeigned faith which dwelt first in his grand mother Lois, and his mother Eunice*, 2 Tim. 1. 5. To the glory of free-grace I mention it, Holiness in your house did

Plutarch.

* Madam, to your fair hands, who are a branch of a Noble & Honourable stock; but your birth from above, is your present greatest credit, and will be your future chiefest comfort. *Alexander* must derive his pedigree from the gods, or else he thinketh himself ignobly born: To be born of God, to have heavenly blood running in your veins, to be the Spouse of the dearest Saviour, to have your name written in the Book of Life, will stand you instead, and (as many figures) amount to millions in an hour of death, and dreadful day of judgment, when civil and natural priviledges (though now favours) will stand for cyphers, and signifie nothing. The Jews indeed tell us, that women are of an inferiour creation, and therefore suffer them not to enter their Synagogues, but appoint them galleries

did not run only in the maſculine race; your tender Mother was like *Dorcas*, full of good works, and a dutiful Daughter to the Father of mercies; and your honoured Grand-mother, yet alive, is an old Diſciple of the holy Jeſus. O how much are you bound to the Lord, that grace ſhould thus run in a blood! *Boleſlaus* K. of *Poland*, when he was to ſpeak or do any thing of concernment, would take out a little picture of his Fathers, that he carried about him, and kiſſing it, would ſay, *I wiſh I may ſpeak or do nothing at this time unworthy thy name.*

Sir, it is your priviledge to reap the benefit of their precious prayers; and your piety, more and more to imitate their gracious patterns. How exactly ſhould you walk, having ſuch lights (ſo near) to direct you? And galleries without; but they ſpeak more truly & wiſely, who call women *the ſecond edition of the epitome of the world.* Souls have no ſexes; in Chriſt there is neither *male* nor *female.* Perſevere (honored Lady) in your pious courſe, to confute thoſe painted carkaſſes, who ſpend all their time in priding and pleaſing their brittle fleſh, and neglect their immortal ſpirits; to publiſh to the world, that greatneſs and goodneſs are not inconſiſtent. O 'tis a rare and lovely ſight to behold Honour and Holineſs matched and married, lodging and living together: As a Diamond well ſet in a golden Ring, is moſt ſparkling; and as light in Stars of the greateſt magnitude, is moſt glorious and ſhining; ſo grace is often moſt amiable in perſons that are moſt honourable. The exceeding advan-

And how accurately ſhould you write in every line of your life, having ſuch fair copies before your eyes: It is no ſmall advantage likewiſe, that you are joyned to a loving Yoke-fellow, who will draw equally with *you* in the road to *Canaan*: That *you may both* walk in the *day of your lives*, like *Zachariah* and *Elizabeth*, (that Peerleſs pair, as one calleth them) *in all the commandments of the Lord, blameleſs*; that when the night of death ſhall over-take you, you may expire like the *Arabian* Phœnix, in a bed of ſweet Spices (the graces and comforts of the Spirit, leaving a ſweet ſavour behind you) that your children may be heirs to your ſpiritual riches, and ſee the eternal felicity of God's choſen: And that your houſe may throughout all Generations be known by this name, *Jehovah Shammah, The Lord is there*, is the deſire, and ſhall be the prayer of,

tage your Ladiſhip hath (this way) of doing God much ſervice, is an awakening argument to endeavours after much ſanctity: It is a farther encouragement,

Your ſervant for

Jeſus ſake,

GEORGE SWINNOCK.

TO

TO THE

READER,

ESPECIALLY

Of the Pariſh of *Great-Kimbel* in the County of *Bucks*.

HE who doth but exerciſe his reaſon in conſidering the infinite coſt which the glorious God hath beſtowed in erecting the ſtately fabrick of Heaven and Earth, and the curious workmanſhip which he hath diſcovered in the ſeveral creatures which are the Inhabitants of the higher and lower Houſe, (cauſing his Almighty *Power*, embroidered *Wiſdom*, and unſearchable *Goodneſs* to gliſter and ſparkle far more gloriouſly in them, than the Stars in the cleareſt night, or the Sun in his noon-day brightneſs) will eaſily grant me this Aſſertion, *That this great Landlord of the world muſt needs deſerve and expect a conſiderable rent of honour and ſervice ſomewhat ſuitable to the vaſt charge he hath been at.* Who can be ſo bruitiſh as to conceive, that the *Only wiſe God* ſhould take ſo much pains, as with *infinite counſel* to contrive the goodly frame and comely ſtructure of his viſible Creation from all Eternity, and by his *Omnipotent arm* to give it a being, and not intend that his boundleſs excellencies and vaſt perfections, written in ſuch a fair print, and large characters, ſhould be admired and adored, *That man is the perſon deſigned to give him his due and deſerved praiſe,*

is the next unqueſtionable conceſſion, no other of God's viſible works being capable of his worſhip. Indeed *mans ſight* is ſo *bad*, that he can ſee little of that beauty which appeareth in the glaſs of the world, but *beaſts* are *ſtark blind*, they can ſee nothing at all.

Why ſhould God create man with a rational ſpiritual ſoul, and thereby capacitate him for ſo noble a ſervice as the pleaſing and praiſing himſelf, if he had not intended him for this purpoſe? *Brutiſh principles* would have been ſufficient to have fitted him for *brutiſh practiſes*: if God had made him to eat, and drink, and ſleep, and wallow in the mire of *carnal contentments*, the ſoul of a *beaſt* might have ſerved his turn. It is impoſſible that ſuch an intelligent workman ſhould infuſe into our fleſh Angelical ſpirits in vain, and not appoint us to ſome honourable work anſwerable to the excellency of our natures and beings. Some of the wiſer Heathen have gathered from the tendency of mans countenance towards heaven, that he is more noble, and born to higher things, than like a moving carkaſs to be buried alive in the earth. Thoſe who to help the weak eyes of nature, have the ſpectacles of Scripture, cannot but ſee more into mans excellency and his end. It is written in ſuch broad letters in the Word, *That God formed man for this purpoſe*, namely, *to ſhew forth his praiſe*, that he who runs may read it. But alas, alas, *what is become of man?* Well may God call to him, *Adam, where art thou?* Man, where art thou? He who ere while, like a Star, keeping aloft in the firmament of *Heaven*, did glitter and ſhine moſt brightly, to the amazement of all his beholders, now declining from that pitch, and falling to the earth, as a Comet, doth vaniſh and diſappear. He who was the worlds *Lord*, is now its *ſlave and vaſſel*: He who was the *Maſter of wiſdom*, is now ſent to ſchool to the very *beaſts*, to learn of them underſtanding: He who was *unſpeakably bleſſed* in his love to, delight in, and communion with *the fountain of his being*; is now miſerably curſed in his contrariety to, and deviation from *the Ocean*

of

of his happineſs. Ah this *image of Heaven* is become the *vizard of hell!* though *this Princely creature* was made to be *company for his Maker*, to *ſtand as an Angel always in his preſence*, and *attend his noble pleaſure*; yet look how like a pitiful Lacquey he runs ſneaking after *the droſſie world, and dreggy fleſh, as his Lords.* Though Religion were firſt in God's intention, yet it's laſt in mans execution. Things without reaſon honour God in their ſtations, *They obey his will.* Creatures without ſenſe do him ſervice; they keep within the bounds which he hath ſet them, and fulfill thoſe ends for which he made them. *Mine hand hath laid the foundation of the earth, and my right hand hath ſpand the heavens; when I call to them, they ſtand up together, Iſa.* 48. 13. Nay, theſe inanimate creatures are ſo compliant with his pleaſure, that they will thwart their own nature to ſerve his honour. Fire will deſcend, (as on *Sodom*) and water, though a fluid body, ſtand up like a ſolid wall, (as in the Red-ſea) if he do but ſpeak the word. But man, who is moſt indebted to his Creator, degenerateth moſt of all; when his inferiours, *Beaſts*, and his ſuperiours, *Angels*, are *loyal ſervants*, he proves a *rebellious ſubject*.

They who ever had any real ſenſe of the worth of immortal ſouls, and any ſerious conſideration of the weight of their unchangeable eſtates in the other world, cannot but be affected with the madneſs of multitudes, who turn their backs upon the bleſſed God, their greateſt and only *Friend*, as if he were their greateſt and only *Foe*. They who have taſted God to be gracious, and know what fellowſhip with Jeſus Chriſt meaneth, who have rejoyced in their preſent gracious priviledges, and hope of their future glorious poſſeſſion, cannot but wonder and pity at that folly which many are guilty of, in diſeſteeming the noble concernments of their precious ſouls, and diſtaſting that honourable preferment, and comfortable employment of walking with the bleſſed God. How greedily do men graſp the ſmoak of earthly vanities, which will wring tears from their eyes, and then vaniſh into nothing!

Who

Who can sufficiently bemoan it, that man who is capable of, and created for so high an honour, and so heavenly an exercise, as to serve his Maker here, and to enjoy him hereafter, should all his time, like an *Hog*, be digging and rooting in the *earth*, and not once look up to heaven in earnest, till the knife is put to his throat, that he cometh to die, and enter into the other world!

What a deal of pains doth the *Spider* take in weaving her web to catch flies! she runneth much and often up and down, hither and thither; she spendeth her self, wearing out and wasting her own bowels to make a curious cabinet, which when she hath finished and hung aloft, in the twinkling of an eye, with the sweep of a besom is thrown to the ground, and her self destroyed in it. Thus silly are many men; how do they cark and care, toil and moil for this world, which they must leave for ever; they waste their time and strength to increase their heaps, when on a sudden all perisheth, and themselves often with it.

Reader, if thou art one of these Moles, who live in the earth, as their element, carking and caring chiefly how to exalt *self*, and please the *flesh*; answer God these four *Questions*, which from him I shall propound to thee. I shall allow thee to be thy own Judge; only I request thee for the sake of thy precious soul to ponder them with all seriousness: possibly through the blessing of God they may make thee *wise to salvation.*

Quest. 1. *Art thou not convinced that the true and living God made thee a rational creature, and hath served thee in all thy days with enumerable mercies, upon a nobler design, and for an higher end, than the gratifying thy flesh and sensitive appetite, and following thy particular calling, and minding sublunary vanities?* Friend, what say'st thou? do not muzzle the mouth of conscience, but give it leave to speak its mind freely; art not thou satisfied fully in this weighty truth, *That the mighty Possessor of heaven and earth created thee, and preserveth thee to worship, honour, and enjoy himself?* If thou art convinced, as it's impossible but thou shouldst, unless

leſs thou art a beaſt in the ſhape of a man. Why then doth thy life every day give thy conſcience the lie? Doſt thou not live without God? Is not Religion thy burden and thy bondage? Hath not the world the top and cream of thy heart, and time, and ſtrength? How often doſt thou put God off with the world's ſcraps and leavings? How little is God in all thy thoughts? Is he not forbidden thy heart? Nay, doſt thou not daily proclaim open war againſt him by thy prophaneneſs and atheiſm, as if he had not the leaſt right to thee, nor thou the leaſt dependance on him; and all this againſt the convictions of thine own conſcience? Friend, doſt thou know what thou doſt? Why thou putteſt thy finger into the very eye of Nature? The eye of the body is a tender part, but how tender is the eye of thy ſoul? yet thou art all this while endeavouring to put out the eye of thy very ſoul. Believe it, ſins againſt *Nature* are of a crimſon colour: for thy converſation to contradict continually thy very conſcience, will bring upon thee dreadful vengeance.

Queſt. 2. Anſwer me again, *Is not the bleſſed God worthy of all thy ſervice and honour? Doth he not deſerve all thy love, and fear, and truſt, all thy time, and ſtrength, and wealth, and infinitely more?* From whom came they but from him? and to whom ſhould they be given but to him? Art thou not bound to him by millions of engagements? Art thou not the work of his hands? Doſt thou not lie at his mercy every moment? Canſt thou live, or move, or breathe without him? Can he not as eaſily ſink thee with fury, as ſupport thee with mercy; turn thee into hell, as warn thee of hell? O think of that place, *The God in whoſe hands is thy breath, thou haſt not glorified, Dan.* 5. 23. Alas, alas, man, though thou makeſt no reckoning of pleaſing God, but baniſheſt him thy heart and houſe, as if his company were a burthen, yet know, that *thy breath is in his hands continually*; if he do but ſhut his hand, thine eyes will be no longer open, but thy mouth quickly ſtopt with earth. Ah, how ſoon can he take away

that

that airy difference between *sleep* and *death!* He can *wink* thee into the other world, and *look* thee into the unquenchable Lake: *By the breath of God they perish, and by the breath of his nostrils they are consumed*, Job 4. 8. If thou dependest altogether upon another man for thy livelihood, thou wouldest think he deserved thy service, and that it concern thee to please him. O how highly doth it concern thee to worship and honour the Almighty God, in whose hand is thy livelihood, life, and everlasting weal or woe! Ah, didst thou but know what perfections are in him, and how indispensably thy dependance is every minute upon him, thou wouldst wonder at thy folly and madness in slighting him, and make it thy principal business to glorifie and enjoy him.

Quest. 3. In the next place tell me, *Is not thy conscience convinced, That God is in all respects the best Master, his worship the best work, and his pay the best reward?* Hast thou not knocked many time at the creatures door, entred in, sat down, and fed on such fare as it had to set before thee; and after all, gone away as empty and unsatisfied as thou camest? Hast thou not found by experience, that the Creature keepeth a poor pitiful house; that they who run to it with heads full of hopes, return back with hearts full of heavines: and shall no learning teach thee? Man, man, where is thy reason? Hast thou no eyes to behold the rottenness of the world's ware, because it's glazed over with gaudy dyings? Shall the sweet breath of this alluring *Panther* still bewitch thee, notwithstanding all his deformity and uglines, vanity and emptines, so as to get thee within his power and destroy thee? Dost thou not see hundreds before thine eyes, of the world's chief favourites, whom she dandled on her knees, and was very fond of, hurried in haste into the other world, leaving all her gifts behind them, and not a button the better for all her fondness and fooleries? Didst thou never observe, how she leaveth her lovers in the lurch, and like a false deceitful friend forsakes

sakes them wholly in the time of their greatest extremity? *Man walketh in a vain shew, he disquieteth himself in vain; He returneth to his earth, and in that day his thoughts perish,* Psal. 39. 8. and 146. As he that goeth to a Fair with a purse full of money, is devising and debating with himself how to lay it out (possibly thinking, that such and such commodities will be most profitable, and bring him in the greatest gain) when on a sudden a Cut-purse comes and easeth him both of his money and care of how to dispose of it. Surely thou mightest have taken notice how some of thy Neighbours or Country-men, when they have been busie in their contrivances, and big with many plots and projects how to raise their estate, and names, and families, were arrested by death in a moment, *returned to their dust, and in that day all their gay, their great thoughts perished, and came to nothing.* The Heathen Historian could not but observe, how *Alexander* the Great, when he had to carry on his great designs, summoned a Parliament before him of *the whole world*, he was himself summoned by death to appear in the other World. The Dutch therefore very wittily to express the Worlds vanity, picture at *Amsterdam* a man with a full blown bladder on his shoulders, and another standing by pricking the bladder with a pin, with this Motto, *Quam Subito*, *How soon is all blown down!*

Reader, it is impossible, if thou usest thy rational faculty, but thou shouldst be convinced of the truth of these things: *Why then dost thou spend thy strength for that which is not bread, and thy labour for that which will not satisfie?* O that I could invite and perswade thee to the most gainful trade: *Hearken unto me, and eat that which is good, and let thy soul delight it self in fatness.* If Religion were the business, God would not serve thee as the World doth its servants: God is such a Master, that ten thousand Worlds to him are as *nothing*, (yea, less than nothing, and *vanity*;) He is a Master without exceptions, because he is an ocean of all (and nothing but) infinite perfections. He

Worſhip muſt needs be the beſt work, becauſe it is it ſelf a reward. Thou canſt not deny but the work of Saints and Angels in Heaven, is the beſt work by a thouſand degrees that Creatures are capable of, or can poſſibly be exerciſed in; Truly their work and reward is the ſame, *to worſhip and enjoy the bleſſed God.* They who make Religion their buſineſs, have a taſte beforehand of their future bleſſedneſs. Religion alſo bringeth in the greateſt profit. The World payeth her Servants in Cyphers, and Counters, airy honours, a bruitiſh pleaſure, and fading riches, which are worth nothing; but Religion here in Figures and Pearls, which are worth thouſands, the precious blood of Chriſt, the inſtimable covenant of grace, and Eternal immediate communion with the infinite God. Reader, If profit be the bait at which thou wilt bite, I will tell thee in a few words, how much Religion will be worth to thee; Truly, two Worlds, not a farthing leſs. *Exerciſe thy ſelf unto Godlineſs*: Godlineſs hath the promiſe of this life, and that which is to come, 1 *Tim.* 4. 7, 8. Ah, who would not work for thee, O King of Nations, when in doing of thy commands, there is ſuch great reward! Friend, who would not caſt his net into the waters of the Sanctuary, when he may be confident of ſuch an excellent draught?

Queſt. 4. Once more; If none of theſe things move thee, I ſhall ask thee one queſtion more, and then leave thee to thy choice, *What wilt thou do in a dying hour?* I ſay again, Reader, if Religion be not thy buſineſs now, *What wilt thou do when thou comeſt to dye?* Now poſſibly, thou bear-eſt thy ſelf up with the ſtreams of carnal comforts, but what will become of thee, when all theſe waters ſhall be dryed up, and nothing of them ſeen but the mud of thoſe ſins which thou haſt been guilty of, in the uſe, or rather abuſe of them? Now thou canſt do well enough (thou thinkeſt) without God and his Worſhip; but ah, what wilt thou do when thou comeſt to look into the other World! Alas, then thy brighteſt Sun of bodily delights

delights will be clouded, thy freſheſt flowers will be withered, and thy greateſt candles extinguiſhed, and leave only a ſtink behind them: Believe it, death will ſearch thee to the quick, and try to purpoſe what mettal thou art made of. When thou comeſt to lye upon thy ſick bed, and thy wealth, and honours, and relations, and fleſh, and heart, ſhall fail thee; what will become of thee, if God be not the ſtrength of thy heart, and thy portion for ever? What will he do to look death in the face, upon whom the jealous God ſhall frown? We read in *Epiphanius*, of a Bird called *Charadrius*, that being brought into the room where one lyeth ſick, if he look on the ſick perſon with a fixed eye, he recovereth; but if he turn away his eyes from him, he dyeth. Friend, what a miſerable condition will thy poor ſoul be in, when all thy friends and riches ſhall leave thee, and the bleſſed God himſelf ſhall not vouchſafe thee a good look, but turn away his face from thee? Surely thy diſeaſe will be unto *death eternal*. Thy friends may carry thy body to its grave for a time, but frightful Devils will carry thy ſoul to Hell, to remain there for ever and ever: Religion indeed is like the ſtone *Chryſolapis*, which will ſhine brighteſt in the dark of death. The truly Religious, may launch into the Ocean of eternity, and ſail to their everlaſting harbor, as the *Alexandrian* ſhip came into the *Roman* haven, with top and top gallant, with true comfort, and undaunted courage: Let death come when it will, he can bid it welcome. Death is never ſuden to a Saint, no gueſt comes unawares to him who keepeth a conſtant table; But as when the day dawns to us in *Europe*, the ſhadows of the evening are ſtretched on *Aſia*; ſo the day of their *Redemption* will be a long night of *deſtruction* to thee: That Jaylor who knocketh off their fetters, and ſetteth them at that perfect liberty, will binde thee in chains of darkneſs, and hale thee to that dungeon of horror, whence thou ſhalt never come forth.

O Reader, theſe are no jeſting matters: I am confi-

dent as lightly now as thou thinkest of a Religious man, as if he were only some singular and affected person (it may be thou canst hardly look on him but with a squint eye, or speak of him, but with a jeer) yet when thou comest to dye, thou wouldst give a thousand worlds (if thou hadst them to give) for the least drop of his holiness, or the least crum of his happiness. Ponder these four forementioned particulars, and thou canst not but think them weighty Questions. Do not, O do not dally or jest with them; for be confident, thou wilt find them one day to be edged tools.

Possibly Reader, thou art one of them that hast heard these Sermons preached, and belongest to that Parish where Providence hath cast me. And then as I have a special relation to thee, I must beg of thee, as upon my bended knees, for the Lords sake, and as thou wouldst not have them brought in against thee at the dreadful day of judgement, that thou put the will of the Lord discovered therein immediately into practice: *My hearts desire and prayer to God for thee is, that thou mightest be saved.* O that I knew what to do for thee, which might be effectual for that end! If thou wilt believe the blessed God, the way to the happiness in Heaven, is to *exercise thy self to Godliness* on earth; there is no going into life, *but through the straight gate.* The Devil putteth old mens spectacles on young, and old mens eyes, which cause them to think that the way to Heaven is *broad and large*, when God himself hath told us, that it is *narrow, and few go in it.* I have acquainted thee in this Treatise, what is the price (not natural, but pactional) of Salvation; there must be *striving, labouring, fighting, using violence, working it out with fear and trembling*, and God is resolved he will not abate the least mite. O that I could therefore prevail with thee, to set upon it in good earnest. I do not plead with thee for my self, but for thine own profit, that thou mayest be happy for ever, and shall I lose my labour? Neighbour, surely thou believest that these

things

things are not toys and trifles, but matters of infinite concernment; and wilt thou slight them? Alas, to be frying in Hell, or living in Heaven for ever, are of greater consequence than thy understanding can possibly conceive. The weight of these things hath so overburthened several persons minds, that it hath made them distracted and mad; and canst thou trample them as dirt under thy feet, without any regard at all!

Because I would willingly be both faithful and helpful to thee, I shall earnestly in the name of the blessed God, beseech thee, as thou wouldst leave these dying Comforts, with a lively courage, to mind and practise these two particulars, without which thou canst never make Religion thy business.

Make sure that thy heart be throughly changed: That building which reacheth up to Heaven, must have a strong and sure foundation: If the Watch be not of the *right make*, it will never go true. He must *live* in the Spirit, who would *walk* in the Spirit. Natural bodies follow the tendency of that body which is predominant in them. Stones move downward, Fire upward, each would be at its Center; that which stoppeth either, offereth violence to it. So it will be with thee, thy life will be according to the tendency of thy heart; if that be carnal, and the flesh predominant, such will thy life be, if that be changed, and the Spirit be predominant in it, thy life will be spiritual also; if the Law of God be written in thy affections, then, and not till then, it will be legible in thy conversation. O do not rest in Civility, Morality, Performances, Priviledges, or any thing short of renewing grace. It is the *heart* by generation chiefly polluted, and it is the heart by Regeneration which must be *purified*, or thou perishest eternally. When an error is in the foundation of an House, it will not be mended by daubing or roughcast, but must be pulled down, and built up anew: *If any man be in Christ Jesus, he is a new Creature: Old*

things are past away, and all things are become new, 2 Cor. 5. 17.

O Friend, consider, that by the irrecoverable decree and sentence of the living God, *None shall be saved, but those that are converted and renewed*; And for the sake of thy precious Soul, give thy self no rest, till this change be wrought. I assure thee, it concerneth thee; for thine everlasting life or death dependeth upon it, *Joh.* 3.3. *Mat.* 18.3. *Heb.* 12. 14.

Be much with God in Religious duties. Secret praying, reading, and meditating, are great helps to piety. The bottom of a Christians building is under-ground, and out of the worlds sight: The greatest part of that trade which a Saint drives with God, is unseen, and his returns are unknown to the world. Christ giveth his sweetest kisses, and dearest embraces to his Spouse, when she is *alone*. *Jacob* met with the blessing, when he had parted with his company, and wrestled singly with the *Angel of the Covenant*: *Bread eaten in secret, how sweet is it!* When God meeteth thy Soul in a morning, or evening Prayer, communion with his Majesty will be sweet to thee indeed.

Take heed of omission of duties in the Closet. The *Amalekite* had not eaten in three days, who was nigh death. It is observed, that the places under the *Line*, are not so hot as some places at a further distance, because, though they have the beams of the Sun falling prependicularly, to cause a more intense heat, yet the nights there being longer than in some other parts, the days are not so hot. When the nights are long, the days are very cold; when there are long omissions of duties, godliness will cool. Ah, didst thou but know what many a Saint hath gained by that hidden calling, I am confident thou wouldst mind it, whatever thou didst omit. Remember how often and earnestly I have urged thee to this duty. It is thy priviledge, that though thou canst not every day have the showres of publique Ordinances, yet mayst thou have the watering-pots of secret duties to make thy Soul fruitful. Let no day pass without thy Morning and Evening Sacrifices. Fasting is bad for some bodies,

bodies, I am ſure to faſt from ſpiritual food, is exceeding injurious to thy ſoul.

He that runneth into *enormities* (as a *drunkard*, or *ſwearer*, or *adulterer*, &c.) he *ſtabbeth* his ſoul; he that omiteth daily duties, he *ſtarveth* his ſoul. Now what great difference is there between the *death of the ſoul* by *ſtabbing* and by *ſtarving*. If thy ſoul dye eternally, it will be little comfort to thee to plead that thou didſt not drink, or ſwear, as others. O Friend, let no day paſs without ſecret duties; if thou riſeſt in a morning and followeſt thy calling all day, and lyeſt down at night, and never deſireſt Gods company, or askeſt his bleſſing, I would know wherein thou doſt God more ſervice than the Ox or Aſs; For ſhame Friend, do not thus play the beaſt any longer.

I have in this Treatiſe endeavoured to aſſiſt thee, by diſcovering the Nature and Neceſſity of making *Religion thy buſineſs*. I cannot but think that the Reaſons which I have laid down for this duty, will move any man, who is not reſolved to make himſelf eternally miſerable. It is no mean mercy, that thou mayſt adopt all thy natural and civil actions into the family of Religion; that though like cyphers they ſignifie nothing of themſelves, yet having the figure of godlineſs put before them, they may ſignifie much, and ſtand for thouſands.

I ſhall Reader, only acquaint thee with ſome particulars which I treat of in the book, and then leave thee and it to the bleſſing of God. I am very large in directing thee about the immediate Worſhip of the Lord, as knowing that is of greateſt weight and worth. No *preparation can be too great for*, No *devotion can be too gracious in Religious Actions*. Amongſt many other Rites and Ceremonies of the Jews, it is related that before the doors of their Synagogues, they have an iron plate, againſt which they wipe and make clean their ſhoos before they enter, and that being entred they ſit ſolemnly for a ſeaſon, not once opening their mouths, but conſidering with whom *they have to do*. Truly Friend, it concerneth thee to be full of reverence, when thou appeareſt ſolemnly

Ant. Margarit. de Ritibus Judæorum.

solemnly in Gods presence. Think of it, *He is a jealous God and will not be mocked*; they that dally with him, undo themselves. Serious piety will abundantly profit thee; but careless service will highly provoke God. Spiders cobwebs may better be suffered in a Cottage than in a Kings Palace.

In the next place I proceed to natural Actions, and then to Recreations; about both which thy care must be, that they exceed not their bounds, and that they taste and savour of Religion. Mandrakes if duly taken, is good physick; but if immoderately, it casts into a deep sleep and congeals the spirits. It requireth much piety and prudence, not to abuse those things whilst thou art using them; Satan catcheth many a foul with these baits, and then throweth them into the fire. But if Religion be thy business, that which is poison to others, will be nourishing food to thee.

After these I speak to particular Callings, that they might be managed so, as not to be hurtful but helpful to our general callings. I conclude the Book with Government of Families, wherein thou must learn that thy house must be dedicated to God. Religion in thy house must of necessity be minded, or the whole Family is cursed. The *Naturalists* observe of the Eagle, that building her nest on high, she is much maligned by a venemous Serpent called *Pareas*, which because it cannot reach to the nest, maketh to the windward, and breaths out its poison, that so the air being infected, the Eagles young may be destroyed; but by way of prevention, the Eagle by a natural instinct, keepeth a kind of *Agath-stone* in her nest, which being placed against the wind, preserveth her young. Satan the crooked Serpent is ever busie to poison the Air in thine house, and thereby to destroy thy self, servants and whole household; the only stone for prevention is to set up Religion. Neighbour, I have many a time pressed this duty upon thee, and I do again in the name of the blessed God charge thee, as thou wilt answer it at the bar of Christ, that thou immediately set up the worship of God in thy Family. Thou knowest how many Sermons I preached from *Josh.* 24. 15. on this

Plin. Hist. l. 3. *c.* 10.

subject

ſubject, all which ere long thou ſhalt give an account of; how inexcuſable wilt thou be if after all thoſe warnings thy Family be found in the number of them that call not on God! Good Lord, how dreadful will it be for thee to ſink into Hell with thy whole houſe on thy back!

And now Reader, whoever thou art, out of affection to thy precious ſoul and eternal ſalvation, let me prevail with thee not to uſe Religion as men do perfumes, refreſh themſelves with them whilſt they have them, but they can well enough be without them; but to make it thy chief, and main, and principal buſineſs; What ſhall I ſay to thee? Aſſure thy ſelf, Religion will be thy beſt friend at laſt. O if thou hadſt but the ſame apprehenſions of it now, which thou wilt have on a dying bed, and day of Judgement, thou wouldſt make it thine own buſineſs; then Religion will be Religion indeed, and of infinitely more worth to thee than millions of worlds; All other things will then, like leaves in Autumn, fall from thee; but though all thy moſt loving friends will part with thee, Religion will walk with thee in the *valley of the ſhaddow of death*; it will direct and refreſh thee in the pleaſant waters of life, and it will protect and comfort thee in thoſe ſalt waters of ſickneſs, and when thou paſſeſt the *Mare mortuum*, the *Sea of death*. When the world, in thy extremity will ſerve thee as the herd do a Deer that is ſhot, puſh thee out of their company. When thy wife and children will, like *Orpha* to *Naomi*, kiſs thee, and take their leave of thee, Religion will, like *Ruth* ſtick cloſe to thee, *where thou goeſt it will go; where thou lodgeſt it will lodge; death it ſelf ſhall not part thee and it.*

As the noble Grecian anſwered *Philip* when he asked him *Whether he was not afraid to die? No*, ſaith he, *for the Athenians will give me a life that is immortal.* Thou ſhouldeſt not need to fear death; for Religion will give thee a life that is immortal. As the old grave Counſellors told *Rehoboam, Be thou a ſervant to this people this day, and they will be thy ſervant for ever.* So ſay I to thee, *Be thou but a*

faithful ſervant to Religion in this ſhort day of thy life, and Religion will be thy ſervant to all eternity.

If thou art reſolved to give thy ſelf up to the ſervice of this Noble Miſtriſs, poſſibly this treatiſe may do thee ſome little ſervice, by acquainting thee with her will, and directing thee in her work.

If in the peruſal of it thou receive any profit, let God alone have the praiſe, and remember him in thy prayers, who is

Thine in the Lord,

George Swinnock.

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But refuse prophane and old wives fables, and exercise thy self unto Godliness.

Exercise thy self unto Godliness.

CHAP. I.

The Preface and Coherence of the Text.

THE unclean *spring of ungodliness* divideth it self (like the third *African* gulf) into two main cursed channels *Atheism* and *Superstition*. In one of which, all the children of men swim by nature, and very many, as the silly fish, down the *streams of Jordan*, till they descend into the *lake of Sodom*, the dead-sea of Hell, and perish. Which of these two passages are most fatal and perilous, seems worth our

Plin. nat. hist. lib. 3. cap. 4.

our enquiry. The waters in the former ſtream are deepeſt; *Atheiſm* denyeth the very being of God: But to prevent ſinking in theſe waters, Nature her ſelf hath provided ſome skin-deep bladders; for though there be many Atheiſts in practice, yet there be no Atheiſts in principles. The being of a Deity was ſo fairly written on the tables of mans heart at firſt, that though it be exceedingly blotted and blurred by the fall, yet it is ſtill legible. Thoſe Heathen, as *Caligula* and others who endeavoured to extinguiſh that *candle of the Lord*, which ſhewed them *a firſt cauſe*, or *being of beings*, could never accompliſh it. It is a part of that Law which is written in all mens hearts, *Rom.* 2. 15. The * *Orator* could ſay, *That no Nation was ſo barbarous, as to deny the being of a God*, * *Tullus Hoſtilius*, third King of the *Romans*, who derided his Predeceſſor *Numa's* ſacrifices, ſaying, *That Religion did but effeminate mens minds*, did himſelf (as *Lactantius* in *Inſtit.* obſerves) worſhip the god *Fear*. Idolatry is a clear proof that all men believe a Deity, otherwiſe they would never worſhip (not only the Sun, as the *Maſſagetes*, but) dead men as the *Graecians*, whom their Governours would appoint, as the *Romans*; Cats, Dogs, and Horſes, as the *Ægyptians*, and any thing rather than nothing. *Though there be*, ſaith a learned Author, *Nations without Kings, without Laws, without cloaths, yet there are none without a God.* When man fell, this truth ſtood.

The waters in the latter ſtream are not ſo deep, but they ſeem more dangerous; for Nature is in ſome reſpect, a friend to *Superſtition*, though an enemy to *Atheiſm*: It would give God ſome worſhip, but it muſt be in its own way. *Atheiſm* denieth the being of a Deity; *Superſtition* undermineth the authority of God. The *Atheiſt* would have no God, the *Superſtitious* would be his own God; his Will, not Gods Word is the rule of his Worſhip. In this gulph, hath many a ſoul been ſwallowed up: The *Atheiſt* turneth to the *left hand*, the *Superſtitious* to the *right hand*, but he muſt turn to neither, that will *keep his feet from evil*, Prov. 4. ult.

† *Cicer. de nat. deorum.*

* *Lactant. Inſt. Epicurum ipſum quem nihil pudendum pudet, tamen Deum negare pudet.* Mornæus de verit. Chriſt. relig. c. 1.

Idem ibid.

The

The Text preſenteth us with a Caution againſt the poiſon of * *Superſtition*, and propoundeth to us the golden *Medium* between the two extreams; *Avoid or refuſe old Wives fables, and exerciſe thy ſelf unto godlineſs.*

* *Fabuloſam doctrinam & prophanam vocat eam quæ in ritibus & diſciplina vitæ aliquid excogitat præter ſacræ ſcripturæ mentem. Huic opponit εὐσέβειαν hoc eſt veram rationem colendi Deum.* Aret. in loc. *Fugiendum eſt in diſciplina morali μυθῶδες, fabuloſum, hoc eſt quod ſpeciem habet antiquitatis ſed cum vero Dei cultu non congruit.* Idem ibid.

The ſcope of the Apoſtle in this Epiſtle is to furniſh *Timothy* with neceſſary directions for, and to fortifie him againſt the oppoſition he ſhould meet with in the work of the Miniſtry.

In this Chapter *Paul* doth prophetically fore-warm *Timothy* of, and practically fore-arm him againſt the Apoſtacy of the latter times.

In it firſt, the *Malady* is deſcribed, and 2. The *Remedy* is preſcribed.

Firſt, *The Apoſtacy is deſcribed.* 1. By the ſure detection of it; the *Spirit ſpeaketh expreſly*, had it been doubtful, it need not have been ſo dreadful, but its certain, and therefore calls for the more caution.

2. By the ſeaſon of it, *In the latter times.* When the world groweth old, it will dote and decline; when it comes to the bottom, it will run dregs. Its laſt dayes which ſhould be beſt, will be its worſt dayes.

3. By the cauſes procuring it, *Seducing Spirits, and Doctrine of Devils*, Satan and his Emiſſaries will, like *Sampſons* Foxes carry firebrands abroad to ſet the world in a helliſh flame.

Secondly, *The Remedy is preſcribed*, in reference to himſelf.

Something he muſt forbear; *Refuſe prophane and old wives fables*: If thou wouldſt not ſwim down with the tide of thoſe apoſtatizing times, take heed of ſteering thy courſe by prophane, though antient cuſtoms: Refuſe them with ſcorn, reject them with anger; let thy ſpirit riſe, and thy ſtomach turn at the very ſight of ſuch ſins. *One way to prevent Apoſtacy,*

Παραιτοῦ. *Rejice Piſcat. Beza. Excommunica, alii.*

stacy, is to refuse ungrounded antiquity. The will of the Father of spirits, not the waies of the fathers of our flesh is to be the rule of our walking. It is well observed that God in no command but the second (which forbids his Worship in any way not appointed by his Word) threatneth to visit the sins of the fathers upon the children, because superstitious Worshippers are of all men most strengthened by the Traditions of their Fathers. They will tell us, *Shall we be wiser than our Fathers.* Now because they are resolved to sin with their Fathers, God is resolved they shall suffer for their Fathers. They that will follow their fore-fathers in sin, for ought I know must follow their fore-fathers to Hell. If *Timothy* would not share in others declensions, he must forbear other traditions, *Refuse prophane and old wives fables.*

Something he must also follow after, *Exercise thy self unto Godliness:* This is the special help which the skilful Physitian appointeth his beloved patient in those infectious times to preserve his soul in health. As a pestiferous air is very dangerous to the body, yet for a man to get, and make it his work to keep a sound constitution will be an excellent means to prevent infection: So an Apostatizing place or people is very dangerous to the soul (spiritual diseases are more catching and killing than corporal) but a spiritual habit of a real sanctity, with a constant care to continue and increase it, will be a soveraign means to preserve it in safety. Bodies without life quickly corrupt and become unsavory; not so living creatures; Running waters are sweet and clean, when standing ponds putrifie and abound in vermine. He that is ever trading and thriving in godliness need not fear, that he shall prove a bankrupt: *Carts overthrow not going up hill.*

Non tantum sana doctrina, sed etiam pia & religiosa vita ministri verbo opus est. Beza in loc.

Timothy is considerable in his twofold capacity.

1. *As a Minister of Christ*, or in his particular calling, in this respect he must exercise himself to godliness. A *Pastor* must not only some dayes give *precepts*, but every day give a *pattern* to his *people*, he must not only ὀρθοποδεῖν, but also

alſo ὀρθοτομεῖν, not only divide the word rightly, but alſo *order his converſation aright.* He muſt, as *Nazianzen* ſaid of *Baſil, thunder in his doctrine, and lighten in his life.* Singular holineſs is required of thoſe that miniſter about holy things: as Painters, they muſt teach by their hands, by their lives, as well as by their lips.

Miniſters muſt exerciſe themſelves to godlineſs, that is, do their *duties* with the greateſt diligence. They are ſometimes called the *ſalt of the earth*, becauſe they muſt waſte themſelves to prevent corruption in others. Sometime *the light of the world*, they muſt conſume themſelves, to direct others in the way to heaven. *Gregory* obſerveth, that the Spirit of God appeared in two ſhapes, in the ſhape of a *Dove*, ſignifying innocency; in the ſhape of *Fire*, ſignifying activity. The zeal of God's houſe (not the ruſt of idleneſs) muſt eat the Miniſter up; he muſt be a burning ſhining light, if ever he would thaw the frozen hearts of his hearers: our *Churches* muſt not be turned into *Chappels of eaſe.* Chriſt neglected his food, ſpent his ſtrength, wrought ſo hard, that he was thought to be beſide himſelf. We are called *Fiſhers, Labourers, Souldiers, Watchmen*, all which are laborious callings. We are compared to *clouds*, the *clods of the earth* lie ſtill, but the *clouds of heaven* are ever in motion, and diſſolve themſelves to refreſh others.

Mat. 5. 13, 14.

Greg. in 1 cap. Job.

Quicquid dicit Lutherus quicquid ſcribat id in animas penetrat & mirifice relinquit aculeos in cordibus hominum. Melch. Adam. in vit. Luther.

But alas how many fleece their flocks, but never feed them, as if their Benefices were *fine-cures.* The Green-ſickneſs is the Maids, and lazineſs many Miniſters diſeaſe: Who is inſtant in ſeaſon and out of ſeaſon? It was a notable ſpeech of *Boniface* the Martyr, to one that asked him, whether it was lawful to give the Sacramental wine in a wooden cup, *Time was, when we had wooden Cups and golden Prieſts, but now we have golden Cups and wooden Prieſts.*

Sacerdotum nomina accepimus non ad quietem ſed ad laborem ut invenialur in opere quod ſignamur in nomine. Greg. l. 4. ep. 8.

CHAP. II.

The opening of the Text and the Doctrine.

2. TImothy is to be considered *as a member of Christ*, or in his general calling; and so this Exhortation belongs to every Christian.

In it we may observe these three parts.

1. The act, *Exercise.*
2. The subject of that act, *Thy self.*
3. The object about which it was to be conversant, *Unto godliness*; *Exercise thy self unto godliness.*

I shall briefly open the terms in the Text, and then lay down the Doctrinal truth.

Γύμναζε. *Exerce semetipsum ad pietatem qui diligenter incumbit actionibus quibus Deus servitur.* Est. in loc.

Exercise] The word signifieth, *strip thy self naked*; its a metaphor from Runners or Wrestlers, who being to contend for the prize, and resolved to put forth all their strength and power, lay aside their cloaths which may hinder them, and then bestir themselves to purpose; as if *Paul* had said, *O Timothy, let godliness be the object of all thy care and cost. Follow thy general calling with the greatest industry; pursue it diligently, do not loiter but labour about it: lay aside what may hinder, lay hold of what may further, and mind it as the main and principal work which thou hast to do in this world.*

Σεαυτὸν. *Thy self*] A Christians first care must be about his own spiritual welfare. Religion commands us to be mindful of, and helpful to our neighbours and relations; the *Sun* rayeth out his refreshing beams, and the *Spring* bubleth up her purling streams for the good of others. Fire in the chimney warmeth the whole room, but it is burning hot on the hearth. Grace in a Saint will make him useful to sinners, but chiefly (though not solely) to his own soul. *Timothy, be not like a burning glass, to put others into a flame, whilst thou thy self remainest unfired; but work hard to exalt holiness in thine own heart: Exercise thy self.*

Unto

Unto godlineſs] *Godlineſs* is taken in Scripture either *ſtrictly* or *largely*.

1. *Strictly*, and then it includeth only the immediate Worſhip of God, or obedience to the firſt Table, and it is diſtinguiſhed from righteouſneſs, *Tit.* 2. 11, 12. ſo ungodlineſs is diſtinct from unrighteouſneſs, *Rom.* 1. 18.

2. *Largely*, and then it comprehendeth our duty to our neighbour, as well as to God, and obedience to the Second as well as the firſt Table, ſo righteouſneſs is Religion, and in our dealings with men we may do our duty to God; its taken thus, 1 *Tim.* 6. 6. and in the Text. The good Huſbandman makes no balks in the field of God's precepts. *Timothy* muſt make it his trade to pay God and men their due. He muſt not, like the Phariſees, ſeem as tender of the firſt Table as of the apple of his eye, and trample the ſecond as dirt under his feet; they prayed in God's houſe all day, to prey upon the widows houſe at night; nor as ſome (whom the world call honeſt men) who will not wrong their neighbours of the leaſt mite, and yet wickedly rob God of many millions; they ſteal from him both time and love, and truſt and beſtow them on earthly trifles: The Bird that would flie well, muſt uſe both wings; the Waterman, if he would have his Boat move rightly, muſt ply both Oars; the Chriſtian, if he would make any thing of his heavenly trade, muſt mind both Tables.

Πρὸς ἐυσέβειαν. *Verum & rectum Dei cultum ſignificat maximè ſacris Scripturis. Hebræa phraſi timor Domini vocatur.* Syrus interp. juſtitiam vocat. Eſt. in loc.

The Truth that I ſhall draw from the Text, is this.

That Godlineſs ought to be minded, as every ones main and principal buſineſs. Exerciſe thy ſelf unto godlineſs.

Religion muſt be our chief occupation. The great *Trade* that we follow in this world, muſt be the *Trade of Truth.*

It is obſervable, that the more noble and ſingular a being is, the more it is employed in a ſuitable working. God, who is the higheſt in perfections, is not only the holieſt, but the moſt conſtant and diligent in his operations. *Hitherto my Father worketh, and I work, Joh.* 5. 17. His *work* indeed is without *wearineſs*, his *labour* without the leaſt *laſſitude*, (as

(as they say of Heaven, *Cœli motus quies*) all Gods working days are *Sabbaths*, days of rest; but he is a pure act, and he is every moment infinitely active from and for himself. Angels are next to God in being, and so are next to him in working. They do God the most service, and they do him the best service; they serve God without sin, and they serve him without ceasing; he *makes his Angels spirits, and his Ministers a flame of fire*, Heb. 1. 7. spirits are the most active creatures with life, fire is the most active creature without life, a flame is the most operative part of the fire: thus active are Angels in working for God. Some by *fire* understand lightnings, by *spirits* winds. As winds and lightnings presently pass through the earth, so Angels presently fulfil God's holy will.

Now as he hath given man a more excellent being than the rest of the visible world, so hath he called him to follow after, and abound in the most excellent work. God hath appointed contemplation or vision to be man's reward in heaven, *To see God as he is, and to know him as he is known of him*; but service and action to be his work on earth, to *exercise himself to godliness*.

Some read that, *Job* 5. 7. thus, *Man is born to work as the sparks flie upward*. Indeed it is the *decreed lot* of all mankind to *labour*. *Adam* was called to industry in his state of innocency, *Gen.* 2. 15. and since man's fall, his work which was before his pleasure, is now his punishment, if he eat not his bread in the sweat of his brow or his brains, he steals it: He that like a body-louse lives upon others sweat, is like *Jeremiah*'s girdle, good for nothing. But the main work which God commandeth and commendeth to the children of men, is to glorifie him upon earth, by *exercising themselves to godliness*. This is God's precept, and this hath been the Saints practice: This is God's precept, *Work out your salvation with fear and trembling*, *Phil.* 2. 12. In which words we have the Christians end, *eternal life*, *salvation*; and the means to attain it, *diligent labour*, *work out your salvation*; he had need to labour hard that would attain heaven. Godliness

Non est pavis cujusquam proprius, nec summi quidem regis nisi strenue laboret in vocatione sua. Rol. 1 Thess. 3: 6.

lineſs muſt not be παέργον, his *by-buſineſs*, but τὸ ἔργον, his *main buſineſs*. The Jews have a Proverb (alluding to *Manna*, which was to be gathered the ſixth day for the ſeventh, becauſe on the ſeventh none fell from heaven) *He that gathereth not food on the Sabbath eve, ſhall faſt on the Sabbath day.* Intimating thereby, that none ſhall reign in heaven but ſuch as have wrought on earth.

Non dicit ἐργάζεσθε, operamini ſed κατεργάζεσθε, acurate magnoque cum ſtudio operamini, cum multa diligentia & ſolicitudine pergite veſtrum operari ſalutem. A Lapid. in Phil. 2.

This hath been the Saints practice, *Our converſation is in heaven, Phil.* 3. 18. Though our *habitations* be on earth, yet our πολίτευμα, our *negotiation* is in heaven. As a Merchant that lives in *London*, drives a great trade in *Turky*, or the remoteſt part of the *Indies*: ſo *Paul* and the *Saints* traded and traffiqued afar off in the other world above, even when their abodes were here below. Godlineſs was their buſineſs, Chriſtianity was minded and followed as their principal trade and calling: It is the calling of ſome to plow, and ſow, and reap: The Chriſtian makes and follows it as his calling, to *plow up the fallow ground of his heart, to ſow in righteouſneſs, that he may reap in mercy, Hoſ.* 10. 12. The trade of others is to buy and ſell; the godly man is the wiſe Merchant, trading for goodly Pearls, that ſells all to buy the field where the pearl of great price is, *Matth.* 13. 43.

For the Explication of this truth, *That religion or godlineſs ought to be every ones principal buſineſs*, I ſhall ſpeak to theſe three things.

Firſt, *What religion or godlineſs is.*

Secondly, *What it is for a man to make religion his buſineſs, or to exerciſe himſelf to godlineſs.*

Thirdly, *Why every Chriſtian muſt mind godlineſs as his main buſineſs.*

CHAP. II.

What Godlineſs is.

FOr the firſt, what Religion is. The derivation of the word, will ſomewhat help to the explication of the thing, the Latin word *Religio* from which our *Engliſh* word comes: Some derive *à Relegendo*, becauſe men by ſerious reading come to be Religious, grace ſometimes findeth a paſſage through the ſight into the ſoul. The eye (as in *Auſtin* and *Junius*) hath affected the heart, *Zanchy* derives it *à Religendo*, or rather *à re-eligendo* from choſing again, or a ſecond time, becauſe a Religious perſon chuſeth God for his chiefeſt good and portion. His firſt choice was carnal of the fleſh and the creature, but his ſecond choice is ſpiritual of God and Chriſt, and this choice is Religion. *Auſtin* and *Lactantius* (to whom I rather encline) derive it *à Religando*, from binding or knitting, becauſe it is the great bond to join and tie God and man together. As the parts of the body are knit to the head, by the nerves and ſinews, ſo man is knit to God by Religion. Sin and irreligion ſeparate God and man aſunder, *your iniquities have ſeparated between you and your God, Iſa.* 59. 2. Godlineſs and Religion unite God and man together, *I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people*, 2 *Cor.* 6. 16. Atheiſm is a departing or going away from God, *Epheſ.* 4. 18. *Heb.* 3. 12. Religion is a coming or returning unto God, *Heb.* 10. 22. *Jer.* 3. 1. The great miſery of man by *his fall*, is this, *He is far from God*; And the great felicity of man *by favour*, is this, *He draweth nigh to God*, *Pſal.* 73. 2. *ult. Jam.* 4. 8. Irreligion is a turning the back upon God, but Religion is a ſeeking the face of God, and a following hard after him, *Pſal.* 2. 3. *Pſal.* 27. 8. *Pſal.* 63. 8. By ungodlineſs men *wander and deviate* from God; by godlineſs men *Worſhip, and are devoted* to God, *Pſal.* 119. 150. and 38. *verſes.*

Cicer. lib. 2. *de natur. deor. Zanch. Tom.* 4. *lib.* 1. *de relig. cap.* 13.

Aug. Tom. 1. *l. de vera relig. Lact. lib.* 4. *Divin. inſtit. c.* 28

Beza in Col. 2. 18.

The Grecians call it Θρησκία, *Beza* thinks, from *Orpheus* a *Thracian*,

Thracian, who firſt taught the Myſteries of Religion among his Country-men. The word in the Text is Εὐσέβεια, which in a Word ſignifieth right or ſtreight worſhip, according to which, I ſhall deſcribe it thus.

Ab εὖ bene. vel recte & σέβομαι colo.

Godlineſs is a Worſhipping the true God in heart and life, according to his revealed Will,

In this deſcription of Godlineſs I ſhall obſerve four parts. Firſt, The Act, It is a *Worſhip*. Secondly, The Object of this Act, *the true God*. Thirdly, The Extent of this Worſhip, *in heart and life*. Fourthly, The Rule, *according to his revealed Will*.

Cultus religioſus eſt obſequium ſupremum illi ſoli debitum qui eſt principium & autor tam creationis quam beatificationis noſtræ. Daven. Determ.

Cultus corporis & cultus conſcientiæ.

Firſt, For the Act, *Godlineſs is a Worſhip*; *Worſhip* comprehends all that reſpect which man oweth and giveth to his Maker, it is that ſervice and honour, that fealty and homage, which the creature oweth and tendereth to the fountain of his being and happineſs; it is the Tribute which we pay to the King of Kings, whereby we acknowledge his Soveraignty over us, and our dependance on him. *Give unto the Lord the Honour due unto his Name, Worſhip the Lord in the beauty of holineſs*, Pſal. 29. 2. To Worſhip God, is to give him the Glory which is due to him; It is a ſetting the Crown of Glory on Gods Head; *to render him due honour, is true Holineſs*; To deny this, is Atheiſm and Irreligion. All that inward reverence and reſpect, and all that outward obedience and Service to God, which the word enjoyneth, is included in this one word *Worſhip*.

This Worſhipping God, is either external or internal, God is to be worſhipped with the body, *Joſhua* fell on his face and Worſhipped, *Joſh.* 5. 14. *Moſes* bowed his head and Worſhipped, *Exod.* 4. 32. *Jeſus* lift up his eyes to Heaven and Prayed, *John* 17. 1. *David* lifted up his hands to God, *Pſal.* 63. 4. The bodies of Saints ſhall be glorified with God hereafter, and the bodies of Saints muſt glorifie God here, *Phil.* 3. 21. *Rom.* 12. 1.

Inward Worſhip is ſometimes ſet forth by loving God, *Jam.* 2. 5. ſometimes by truſting him, *Pſalm* 16. 1. ſometimes by delighting in him, *Pſal.* 37. 3. ſometimes by ſorrow for offending him, *Pſal.* 51. 3. becauſe this Worſhip of God (as

one piece of gold containeth many pieces of silver) comprehendeth all of them. All the graces are but so many links of this golden chain. As all the members of the natural body are knit together, and walk alwayes in company, so all the parts of the new man are joyned together, and never go but as the *Israelites* out of *Egypt*, with their whole train; If there be one Wheel missing in a Watch, the end of the whole is spoiled; if one grace should be wanting in a Saint, he would be unsainted. There is a concatenation of graces, as well as of moral vertues. Those that Worship God give him their hottest love, their highest joy, their deepest sorrow, their strongest faith, and their greatest fear, as *Abraham* gave *Isaac*, he gives God all.

What *Moses* calls *fearing God*, *Deut.* 6.13. our *Saviour* quoting, calls *Worshipping God*, (*Mat.* 4. 9, 10.) by a *Synecdoche*, because the former is both a part and a sign of the latter. As when the Guard are watching at the Court gate, or on the stairs, and examining those that go in, its a sign the *King is within*, so when the fear of God stands at the door of the heart, to examine all that go in, lest the Traitor Sin should steal in slily, its a sign that *God is within*, that he sits upon the Throne of the soul, and is worshipped there.

Give me quicquam vel mente agnoscas vel corpore colas ut Deum, præter me Jehovam Deum tuum. Calv. in 1. mand.

Secondly, The Object, *the true God*. All Religion without the knowledge of *the true God*, is a meer notion, an aery empty nothing, Divine Worship is one of the chiefest jewels of Gods Crown, which he will by no means part with, God alone is the Object of the godly mans Worship, *Exod.* 20. 2. His *hope* is in God, *Psalm* 39. 7. his *dependance* is on God, *Psal.* 62. 8. His *dread* is of God, *Psal.* 119. 122. His *love* is to God, *Psal.* 10. 1. God is the only object of his *prayers*, *Psal.* 5. 3. and 44. 20. and of God alone are all his *praises*, *Psalm* 103. 1. God alone is to be worshipped, because he alone is worthy of worship; *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things*, Rev. 4. 11.

To hold any thing in opinion, or to have any thing in affection for God which is not God, is Idolatry; to worship either

either men, as the *Samaritans* did *Antiochus Epiphanes*, (ſtiling him the Mighty God) or the hoſt of Heaven, as the *Ammonites*; or the Devil, as the *Indians*; or the Belly, as the *Glutton*; or Riches, as the *Covetous*; or the Croſs, as the *Papiſt*, is unholineſs.

There is a civil worſhip due to men, *Gen.* 48. 11. but ſacred worſhip is due only to God; and he is a jealous God, who will not give his glory to ſtrangers, nor his praiſe to Images.

The Heathen worſhipped ſeveral gods, the *Aſſyrians* worſhipped *Belus*; the *Tyrians*, *Baal*; the *Athenians*, *Diana*; the *Samians*, *Juno*; the *Lemnians*, *Vulcan*; the *Moabites*, *Chemoſh*; the *Syrians Rimmon*; the *Ekronites*, *Baalzebub*; the *Babylonians*, *Bel*; thoſe Infidels, as one obſerveth well, had their *Deos mortuis*, Idols; *mortales* men; *mortiferos* Luſts: therefore its conſiderable that when the Apoſtle ſpeaketh of the Gentiles, during the time of their unregeneracy, whileſt they ſerved falſe gods, he ſaith, they lived *without God*, *Eph.* 2.12. Falſe gods are no Gods; an Idol is nothing, 1 *Cor.*4.8.

Thirdly, The extent, *In heart and life*: Godlineſs is the worſhipping God in the *inward motions* of the heart, and the *outward actions* of the life; where the ſpring of the affections is clear, and the *ſtream* of the converſation runs clear, there is true godlineſs; the *Egyptians* of all fruits would make choice of the *Peach* to conſecrate to their goddeſs, and they gave this reaſon for it, becauſe the fruit thereof reſembleth an heart, and the leaf a tongue. As they gave heart and tongue to the falſe god, we muſt to the true God. Heart-godlineſs pleaſeth God beſt, but Life-godlineſs honours him moſt; the conjunction of both make a compleat Chriſtian. In a godly mans heart, though ſome ſin be left, yet no ſin is liked; in his life, though ſin may remain, yet no ſin reigns: His heart is ſuitable to Gods Nature, and his life is anſwerable to Gods Law; and thence he is fitly denominated a *Godly man*.

In heart, Hypocriſie is a practical Blaſphemy; *I know the blaſphemy of them that ſay they are Jews and are not*: Gods

eye taketh moſt notice of the jewel of ſpiritual devotion; the eyes of men, of the cabinet of outward adoration. *My Son give me thy heart*, ſaith God, *Prov.* 33. 26. The Heart is the King in the little world, Man; which giveth Laws both to the inward powers, and outward parts, and reigneth and ruleth over them at pleaſure.

The life of *Godlineſs* lyeth much more in the heart, than in the life; and the Saints character is from their inward carriage towards God, *they worſhip God in the Spirit*, *Phil.* 3. 3. A great French Peer is called *le bon Chreſtien*, *the good Chriſtian*, becauſe they ſay it is never rotten at the core; *God is a Spirit, and he will be worſhipped in ſpirit and in truth*, John 4. 24. *In truth*, that is ſcripturally, oppoſite to the inventions of mens heads: *In ſpirit*, that is, ſincerely, oppoſite to the diſſimulation of mens hearts. The deeper the belly of the Lute is, the pleaſanter the ſound; the deeper our worſhip comes from the heart, the more delightful it is in Gods ears.

And *Life-Godlineſs*, as it ſets God on the *Throne of the Conſcience*, ſo it walks with God in the *converſation*. Though the ſpiritual (as the natural) life begin at the heart, yet it doth not end there, but proceeds to the hands; the ſame water appeareth in the Bucket which is in the Well. As when the heart is like a dunghil full of filth, it ſends forth a noiſom and unſavoury ſtench in the life; ſo when the heart is like a box of muſk, it perfumes and ſcents the tongue and eyes, and ears, and hands, and whatſoever is near it with holineſs: Worſhip is called the name of God, *Pſal.* 29. and worſhipping, a praiſing him, 2 *Chron.* 7. 3. Becauſe as a man by his name, ſo God by his worſhip is known in the world; and thoſe that worſhip him in their practices, do before the eyes of the world give him praiſe.

Fourthly, The Rule, *according to his revealed will*. Every part of Divine Worſhip, muſt have a Divine Precept. As the firſt Command teacheth us what God is to be worſhipped, ſo the ſecond Command teacheth in what way he will be worſhipped. The Tabernacle and all the inſtruments thereof,

thereof, yea, the very ſnuffers and aſh-pans were to be made exactly according to the pattern in the mount, *Exod.*25.40. *Heb.* 8. 5. Typifying that all the exerciſe of worſhip uſed by the Church, whether in Doctrine or Diſcipline, muſt be conformed to the written Word, *Gal.*1 8. Our Religion muſt be not only rational but regular; our worſhip muſt be both univerſal and cononical, τῷ τῷ κανόνι τούτῳ στοιχήσασιν, *Gal.* 6.16. *As many as walk according to this Canon, or rule, peace be unto them.* The Saints ſervice muſt be Word-ſervice, λογικὴ λατρεία, *Rom.* 12. 1. ſo the word is rendred by our Tranſlators, 1 *Pet.* 2. 2. λογικὸν ἄδολον γάλα, *the ſincere milk of the Word.* The inſtitutions of Chriſt, not the inventions of men, are the rule of worſhip. Our work is not to make Laws for our ſelves or others, but to keep the Laws which the great Prophet of his Church hath taught us: that coin of worſhip which is currant amongſt us muſt be ſtampt by God himſelf. We are to be governed as the point in the compaſs, not by the various winds (the practices of former ages, or the faſhions of the preſent generation which are mutable and uncertain) but by the conſtant heavens. Our devotion muſt be regulated exactly according to the Standard of the Word. It is Idolatry to worſhip a falſe god, or the true God in a falſe manner.

Traditioni humanæ nomen religionis applicant, ut religio appellatur, cum ſit ſacrilegium quia quod contra authorem eſt ſacrilega mente inventum eſt. Amb. in Col. 2.

Men indeed are no ſooner pluckt out of the *pit of Atheiſm*, but they preſently climb the *high places of ſuperſtition*, delighting to go from one extream to another. As a gay ſuit of apparel, ſo the ſervice of God in a gaudy dreſs, is moſt taking with carnal eyes. I have read of a Popiſh Lady in *Paris*, that when ſhe ſaw a glorious proceſſion to one of their Saints, cryed out, *Oh how fine is our Religion beyond that of the Hugenots, they have a mean and beggarly Religion, but ours is full of bravery and ſolemnity.* But as Heralds ſay of a coat of Arms, if it be full of gayes and devices, it ſpeaks a mean deſcent; ſo truly that manner of worſhip which is mingled with mens inventions, ſpeaks its deſcent to be mean, namely

Nihil adeo offendit hominum mentes ut ſimplicitas divinorum operum. Tertul.

The ſecond Commandment binds to the true worſhip of the true God, which is only as himſelf commandeth, and by the means, rites and ſervices which he ordaineth. *Dinſw. Arrows* againſt Idols, *cap.* 1.

from

from man. *To the Law and to the Testimonies, if they speak not according to this, it is because there is no light in them,* Isa. 8. 20.

Such may serve God with more pomp than others, but I am confident they serve him to *less profit* than others. *In vain do they worship me, teaching for doctrines the commandments of men, Matth.* 15. 6. their worship is in God's account no worship; they who made Temples, Altars and Ceremonies of their own heads, thought that they had remembred God, but he tells them plainly that they had forgotten him, *Hos.* 8. 11, 12, 13, 14. Men manifest abundance of arrogancy in undertaking to prescribe newer and neater ways of worship than God himself, as if they excelled his Majesty in wisdom; but little do they think how exceedingly by such practices they provoke him to fury. *Ezek.* 8. 3, 4, 5. *per tot. Ezek.* 43. 8. *In their setting of their thresholds by my thresholds, and their posts by my posts, they have even defiled my holy name by the abominations which they have committed; wherefore I have consumed them in mine anger.* So *Ezek.* 6. 9. 2 Chron. 7. 20.

Will-worship.

CHAP. IV.

What it is for a man to make Religion his business, or to exercise himself to Godliness.

I Proceed to the second particular promised, that is, to shew what it is for a man to exercise himself to *godliness.* It implieth these three things.

First, *To give it the precedency in all our actions.* That which a man maketh his business, he will be sure to mind, whatsoever he omits. A good Husband will serve his shop before his sports, and will sometimes offer an handsome and warrantable kind of disrespect to his friends, that his calling may have his company; he will have some excuse or other to avoid diversions, and force his way to his trade through all opposition, and all because he makes it his business: he

he that makes Religion his buſineſs, carrieth himſelf towards his general, as this man doth towards his particular calling: In his whole life he walks with God, and is ſo mannerly and dutiful, as to give God the upper hand all the way. He knoweth that his God muſt be worſhipped, that his family muſt be ſerved, and that his calling muſt be followed, (for Religion doth not nullifie, only rectifie his carriage towards his earthly vocation) but each in their order, that which is firſt in regard of excellency, is firſt in regard of his induſtry. He is not ſo unnatural as to ſerve his cattle before his children, nor ſo atheiſtical as to ſerve his body and the world before his ſoul and his Saviour. He is ſo ſenſible of his infinite ingagements to the bleſſed God, that he allotteth ſome time every day for his Religious duties, and he will be ſure to pay God home to the utmoſt of his ability, whoſoever he compounds with, or pays ſhort.

As he ſails along through the tempeſtuous Sea of this world towards his eternal Haven of reſt, he hath many temporal affairs in his company, but he is ſpecially careful that they keep their diſtance, and ſtrike ſail through the whole voiage. If his worldly-buſineſſes offer, like *Hagar*, to juſtle or quarrel for preheminence with their ſuperiour *Religion*, he will, if poſſible, chide them into ſubjection, and cauſe them to ſubmit; but rather caſt them out, than ſuffer them to uſurp authority over their Miſtreſs.

He that minds Religion by the by, will, if other things intervene, put it back, and be glad of an excuſe to wave that company, to which he hath no love; nay, he doth, in the whole courſe of his life, prefer his ſwine, as the *Gadarens*, before his ſoul; ſet the ſervant on horſe-back, and ſuffer the Maſter to go on foot. His voice to Religion is like the *Jews* to the poor man in vile raiment, *Stand thou there, or ſit thou here under my foot-ſtool*; and his words to the world are like theirs to the man in goodly apparel, *Come up hither, or ſit thou here in a good place*, *Jam.* 2. 2, 3. He doth, like *Jacob*, lay the right hand of his care and diligence

upon *the youngeſt ſon, the body*, and the left hand upon the *firſt-born of the ſoul.* That which was *Eſau*'s curſe, is eſteemed by him as a bleſſing, *that the elder ſerves the younger*: he is ſo unwiſe as to eſteem lying vanities before real mercies; often ſo unworthy, as to forget *God*, whoſoever he remembreth; and ſo uncivil at beſt, as to give God the world's leavings, and to let the Almighty Creator dance attendance till he pleaſeth to be at leiſure. If he be in the midſt of his devotion, he makes an end upon the ſmalleſt occaſion, and is like the *Patriarch*, who ran from the Altar when he was about his Office, to ſee a Fole new fallen from his beloved Mare. *Plut.*

But every Saint, like *Solomon*, firſt builds an houſe for God, and then for himſelf. Whoever be diſpleaſed, or what ever be neglected, he will take care that God be worſhipped. *Abraham*'s Steward, when ſent to provide a wife for *Iſaac*, though meat were ſet before him, refuſed to eat till he had done his errand, *Gen.* 24. 33. Godlineſs is the errand about which man is ſent into the world; now, as faithful ſervants, we muſt prefer our meſſage before our meat, and ſerve our Maſter before our ſelves.

He that makes godlineſs his buſineſs, gives it the firſt of the day, and the firſt place all the day. He gives it the firſt of the day: Jeſus Chriſt was at prayer *a great while before day*, *Mark* 1. 35. Abraham *roſe up early in the morning to offer ſacrifice*, *Gen.* 22. 1. So did *Job*, *Job* 1. 5. *David* crieth out, *O God, my God, early will I ſeek thee*, *Pſal.* 63. 1. *In the morning will I direct my prayer to thee, and look up*, *Pſal.* 5. 3. The *Philiſtins* in the morning early offered to their god *Dagon*. The *Perſian Magi* worſhipped the riſing Sun, with their early hymns. The Saint in the morning waits upon heaven's Majeſty. As ſoon as he awakes, he is with God, one of his firſt works, when he riſeth, is to ask his heavenly Father bleſſing. Like the Lark, he is up early ſinging ſweetly the praiſe of his Maker; and often, with the Nightingale, late up, at the ſame pleaſant tune.

He finds the morning a greater friend to the *Graces*, than it

it can be to the *Muſes*. Naturaliſts tell us, that the moſt orient Pearls are generated of *the morning dew*. Sure I am, he hath ſweet communion with God in morning duties.

Reader, Let me tell thee, if Religion be thine occupation, thy buſineſs, God will hear from thee in the morning, one of the firſt things after thou art up will be to fall down and worſhip him. Thy mind will be moſt free in the morning, and thine affections moſt lively, (as thoſe ſtrong waters are full.ſt of ſpirits which are firſt drawn) and ſurely thou canſt not think, but that God, who is the beſt and chiefeſt good, hath moſt right to them, and is moſt worthy of them.

As a godly man gives Religion the precedency of the day, ſo he gives it the precedency in the day: The *Jews* (ſome ſay) divide their day into *prayer*, *labour*, and *repaſt*, and they will not omit prayer either for their meat or labour. Grace (as well as nature) teacheth a godly man not to neglect either his family or body, but it teacheth him alſo to prefer his ſoul, and his God before them both. *Seneca*, though an Heathen, could ſay, I am greater, and born to greater things, than to be a drudge to, and the ſlave of my body. A Chriſtians character is, that he is not carnal, or for his body, but ſpiritual, or for his ſoul, *Rom.* 8. It was a great praiſe which *Ambroſe* ſpeaks of *Valentinian*, *Never man was a better ſervant to his Maſter, than* Valentinian's *body was to his ſoul.*

This is the godly man's duty, to make heaven his throne, and the earth his foot-ſtool. Its the expoſition which one gives upon thoſe words, *Subdue the earth*, *Gen.* 1.28. that is, thy body, and all earthly things to thy ſoul. Our earthly callings muſt give way to our heavenly, we muſt ſay to them as Chriſt to his Diſciples, *Tarry you here, while I go and pray yonder.* And truly godlineſs muſt be firſt in our prayers, *Hallowed be thy Name, thy Kingdome come*, before *Give us this day our daily bread*, and firſt in all our practices, *Seek firſt the Kingdom of God, and the righteouſneſs thereof, and all other things ſhall be added to you*, Matth. 6. 33.

Secondly, To make Religion one's buſineſs, containeth *to purſue it with induſtry in our converſations.* A man that makes his calling his buſineſs, is not lazie, but laborious about it, what pains will he take? what ſtrength will he ſpend? how will he toil and moil at it early and late? The tradesman, the husband-man, eat not the bread of idleneſs, when they make their callings their buſineſs; if they be good husbands, they are both provident to obſerve their ſeaſons, and diligent to improve them for their advantage, they do often even dip their food in their ſweat, and make it thereby the more ſweet. Their induſtry appears in working hard in their callings, and in improving all opportunities for the furtherance of their callings.

1. Thus he that makes Religion his buſineſs, is induſtrious and laborious in the work of the Lord. The heart of his ground, the ſtrength of his inward man, is ſpent about the good corn of Religion, not about the weeds of earthly occaſions. He makes haſte to keep God's commandements, knowing that the lingring lazie Snail is reckoned among unclean creatures, *Levit.* 11.30. and he is hot and lively in his devotion, knowing that a dull drouſie Aſs (though fit enough to carry the image of *Iſis*, yet) was no fit ſacrifice for the pure and active God, *Exod.* 13. 13. He giveth God the top, the chief, the cream of all his affections, as ſeeing him infinitely worthy of all acceptation: he is not *ſlothful in buſineſs, but fervent in ſpirit*, when he is *ſerving the Lord*, *Rom.* 12.11. He believeth that to fear God with a ſecondary fear, is *Atheiſm*; that to truſt God with a ſecondary truſt, is *Treaſon*; that to honour God with a ſecondary honour, is *Idolatry*; and to love God with a ſecondary love, is *Adultery*; therefore *he loveth* (and he feareth, and truſteth, and honoureth) *the Lord his God, with all his heart, and with all his ſoul, and with all his ſtrength*, *Matth.* 22.36, 37. His love to *God is a labour of love, as ſtrong as death, the coals thereof are coals of Juniper*, which do not only burn long, (ſome ſay twelve months together) but burn with the greateſt heat. His meaſure of loving God is without meaſure.

Eo quod pigrum & tardum animal, aſinus eſt. Bellarm.

The

The *Samſeans* in *Epiphanius* were neither Jews, Gentiles, nor Chriſtians, yet preſerved a fair correſpondency with all: An hypocrite is indifferent to any, never fervent in the true Religion.

It is reported of *Redwald*, King of the *Eaſt Saxons*, the firſt Prince of this Nation that was baptized, that in the ſame Church he had one Altar for the Chriſtian Religion, another for the Heatheniſh ſacrifices. The true Believer doth otherwiſe, he that makes Religion his work, gives God the whole of his heart without halting and without halving. *Camb. Britan.*

Set him about any duty, and he is diligent in it. *In prayer*, he *laboureth in prayer*, Col. 4. 12. *he cryeth to God*, 1 Sam. 7. 9. he *crieth mightily*, Jon. 3. 8. he *poureth forth his ſoul*, Lam. 2. 19. he *ſtrives in ſupplication with God*, Rom. 15. 30. *ſtirs up himſelf to lay hold on God*, Iſ. 27. 5. and even *wreſtleth with Omnipotency*, Gen. 32. 14. When the mill of his prayer is going, his fervent affections are the waters that drive it. There is fire taken from God's own Altar (not the ordinary hearth of nature) and put to his Incenſe, whereby it becomes fragrant and grateful to God himſelf. His fervent prayer is his key to God's treaſury, and his endeavour is, that it ruſt not for want of uſe. When he goeth to the Sacrament, he is all in a flame of affection to the Author of that Feaſt: with deſire he deſires to eat of the Paſſover. He longs exceedingly for the time, he loves the Table; but when he ſeeth the Bread and Wine, the Wagons which the Lord Jeſus hath ſent for him, O how his heart revives! When he ſeeth the Sacraments, the Body and Bloud of Chriſt in the Elements, who can tell how ſoon he ſcents? how faſt this true Eagle flieth to the heavenly carkaſs. *Innuit cervamen & quaſi luctam cum Deo ipſo.* Epiſ. Dav. in loc.

At hearing he is heedful, he flieth to the ſalt-ſtone of the Word with ſwiftneſs and care, as Doves to their Columbaries, *Iſa.* 60 8. As the new born babe, he deſires the ſincere milk of the Word, and when he is attending on it, he doth not dally nor trifle, but as the Bee the flower, and the child the breaſt, ſuck with all his might for ſome ſpiritual milk, *Iſa.* 66. 11. *Deuter.* 28. 1. he hearkneth diligently

to the voice of the Lord his God; let him be in company, taking notice of some abominable carriage, he will rebuke cuttingly, *Tit.* 1. 13. If he gives his bitter pill in sweet syrrup, you may see his exceeding anger against sin, whilst you behold his love to the sinner; he is though a meek Lamb when himself, yet a Lion when God is dishonoured; his anger waxeth hot when men affront the most High, *Exod.* 32. 19. If he be counselling his child or friend to mind God and godliness, how hard doth he woo to win the soul to Christ? how many baits doth he lay to catch the poor creature? you may perceive his bowels working by his very words: how fervent, how instant, how urgent, how earnest is he to perswade his relation or acquaintance to be happy? *He provokes them to love, and to good works.*

Set him about what religious exercise you will, and he is, according to the Apostles words, *zealous* (or fiery fervent) *of good works*; like spring water, he hath a living principle, and thence is warm in Winter, or like *Debris* in *Cyrene* is seething hot: As *Augustus* said of the young Roman, *Quicquid vult, valde vult*; Whatsoever he goeth about, that concerns the glory of his Saviour, and the good of his soul, he doth it to purpose. As *Paul* saith of himself, *I follow after if that I may apprehend*, Phil. 3. 10. The word in the Original is emphatical Διώκω, I prosecute it with all my strength and power, that I may attain if it be possible. The word is either an allusion to Persecutors, *Mat.* 5. 10, 11, 12. for it is used of them frequently, so *Piscator* takes it. Or to Hunters, according to *Aretius*; take either and the sense is the same, and very full. As Persecutors are industrious and incessant in searching up and down for poor Christians and hailing them to prison; and as Huntsmen are up betimes at their sport, follow it all day, and spare for no pains, even sweating and tyring themselves at this their pleasure; so eager and earnest, so indefatigable and industrious was *Paul*, and so ought every one of us to be (the command is delivered to us, in the same word, *Heb.* 12. 14.) about godliness.

Plin. l. 5. c. 5.

Est more venatorum persequi feram. Aret.

A man that minds godliness only by the by, looks sometimes

times to the matter, ſeldom to the manner of his performances. *Opus operatum* the work done is a full diſcharge for him, how ſlightly or ſlovenly ſoever it be done. If he ſtumble ſometimes upon a good word, yet it is not his walk, and when he is in that way, he cares not how many ſteps he treads awry. It may be ſaid of him as of *Jehu*, *He takes no heed to walk in the way of the Lord God of* Iſrael, *with his heart*, 2 *Kings* 10. 31. He makes an Idol of the bleſſed God, (he prayes to him, and hears from him, as if he had eyes and ſaw not, as if he had ears and heard not, as if he had hands and wrought not) and any thing will ſerve an Idol. How aptly and juſtly may God ſay to him after his duties, as *Cæſar* to the Citizen after Dinner (who having invited the Emperour to his Table, made but ſlight preparation and ſlender proviſion for him) *I had thought that you and I had not been ſo familiar.*

But he that exerciſeth himſelf to godlineſs hath a more awful and ſerious carriage towards God. The twelve Tribes ſerved God, *inſtantly day and night*, *Acts* 26. 7. fervently, vehemently to the utmoſt of their power; the word implyeth both extenſion and intention, the very Heathen could ſay, that the gods muſt be worſhipped, ὅλως ἢ μὴ ὅλως, either to our utmoſt with all, or not at all.

2. The induſtry of a man about his calling, or whatſoever he makes his buſineſs, appeareth in his taking all advantages for the furtherance thereof. A Tradeſman that minds his employment; doth not only in his Shop, but alſo abroad, and when he is from Home, drive forward his Trade. Indeed, when he is in his Shop, his eyes are moſt about him, to ſee what is wanting, that it may be ſupplied, to take care that all his cuſtomers may be ſatisfied, and to order things ſo, that by his buying and ſelling, his ſtock may be encreaſed; but if he walk from home, he doth not wholly leave his Trade behind him. If he viſit his friends or acquaintance, and there be any likelyhood of doing any good, you may obſerve him queſtioning the price of ſuch and ſuch commodities, enquiring at what Rates they are afforded in thoſe

Ἐν ἐντεύξει omnibus viribus vehementer, prolixe, toto animo. A Lapide.

Ἐκτενὲς dicitur quod in longum protenditur. Beza.

Macro. Satur. lib. 2. cap. 4.

thoſe parts, and if they be cheap, poſſibly furniſhing himſelf from thence, if dear, (it may be) putting off a conſiderable quantity of his own. Becauſe he makes it his buſineſs, his mind runs much upon it, that where-ever he is, he will be ſpeaking ſomewhat of it, (if occaſion be offered) whereby he comes now and then to meet with ſuch bargains, as tend much to his benefit; ſo the Chriſtian that makes Religion his buſineſs, is induſtrious to improve all opportunities for the furtherance of his general calling: as his time (for he is Gods ſervant) ſo his trade goeth forward every hour; He is *David*-like as a ſparrow upon the houſe-top looking on this ſide, and that ſide, to ſee where he may pick up ſome ſpiritual food. He doth not only in the Church and in his Cloſet, but alſo in all his converſes with men walk with his God. If God proſper him, as the ſhip mounts higher according to the increaſe of the Tide, ſo his heart is lifted up the nearer to God, as Gods hand is enlarged towards him. If God afflict him, as the nipping north-wind purifies the air, ſo the beſom of affliction doth ſweep the duſt of ſin out of his heart. As his pulſe is ever beating, ſo his heavenly trade is ever going forward. His viſits to his friends are out of conſcience as well as out of courteſie, and his endeavour is either by ſome ſavoury Scripture expreſſion, or ſome ſober action to advantage his company: He will watch for a fit ſeaſon to do his own and others ſouls ſervice, and catch at it as greedily, and improve it as diligently as *Benhadads* ſervants did *Ahabs* words.

If he be eating or drinking, the ſalt of grace is ever one diſh upon the table to ſeaſon all his diet: He will raiſe his heart from the daily bread, to the bread that came down from Heaven; he eateth, is full, and bleſſeth the Lord: Before he begins, he asketh God leave, while he feeds, he taſteth Gods love, and when he hath done, he giveth God thanks.

If he be buying or ſelling, he is very willing that God ſhould be a witneſs to all his bargains, for he prayeth to God as if men heard him, and he tradeth with men as if

if God ſaw him: His Shop as well as his Chappel, is holy ground.

If he be amongſt his Relations, he is both deſirous and diligent to further Religion. His endeavour is that thoſe that are nigh him in the fleſh may be nigh God in the ſpirit. He is careful that both by his precepts and pattern he may do ſomewhat for their profit. His houſe as well as his heart is conſecrated to God.

As *Cæſars* Image was ſtampt on a penny, as well as on a greater piece, *Mat.* 22. 20. So godlineſs which is the Image of the King of Kings is imprinted not only on his greater and weightier, but alſo upon his leſſer and meaner practices.

Godlineſs is not his *Phyſick* which he only now and then (as at *Spring* and *Fall*) makes uſe of, but his food, which he daily dealeth about; beſides his ſet times for his ſet meals of Morning and Evening devotion, he hath many a good bait by the by, in the day time. *Evening, Morning, and at Noon will I pray, and cry aloud, Pſal.* 55. 17. Oh how love I thy Law, it is my meditation, (not ſome part, but) all the day: Whether the actions he be about be natural or civil, he makes them ſacred; whether the Company he be in be good or bad, he will mind his holy calling; whether he be riding or walking, whether it be at home or abroad, whether he be buying or ſelling, eating or drinking, whatſoever he be doing, or whereſoever he be going, ſtill he hath an eye to further godlineſs, becauſe he makes that his buſineſs. What the Philoſopher ſaid of the ſoul in relation to the body: The ſoul is whole in the whole body, and whole in every part of it, is true of godlineſs, in reference to the life of a Chriſtian, godlineſs is whole in his whole converſation, and whole in every part of it. As the conſtitution of mans body is known by his pulſe, if it beat not at all he is dead, if it beat and keep a conſtant ſtroke, its a ſign the body is ſound: Godlineſs is the pulſe of the ſoul, if it beat not at all, the ſoul is void of ſpiritual life, if it beat equally and conſtantly, it ſpeaks the ſoul to be in an excellent plight.

Anima eſt tota in toto & tota in qualibet parte.

It was the practice of our Saviour, (who left us a bleſſed pattern therein) to be alwayes furthering godlineſs; when bread was mentioned to him, upon it, he diſwaded his Diſciples from the leaven of the *Phariſees*, *Mat.* 16. 5, 6. When water was denyed him by the *Samaritan* woman, he forgets his thirſt, and ſeeks to draw her to the Well-ſpring of happineſs, *John* 4. 10. When people came to him for bodily cures, how conſtantly doth he mind the ſafety of their ſouls; *Thou art made whole, go ſin no more*, or *thy ſins are forgiven thee.* He went about doing good, in the day time working Miracles, and Preaching, in the night time he often gave himſelf to meditation and prayer.

He that minds Religion by the by, doth otherwiſe, he can (*Proteus* like) turn himſelf into any ſhape which is in faſhion. As the *Carbuncle*, a Beaſt amongſt the Blackamores, which is ſeen only by night, having a ſtone in his Fore-head, which ſhineth incredibly and giveth him light whereby to feed, but when he heareth the leaſt noiſe, he preſently lets fall over it a skin, which he hath as a natural covering, leſt its ſplendor ſhould betray him; So the half Chriſtian ſhines with the light of holineſs by fits and ſtarts; every fright makes him hold in and hide it. The mark of Antichriſt was in his followers hands, which they can cover or diſcover at their pleaſure, but the mark of Chriſts Diſciples was in their Foreheads, viſible at all times.

Purch. Pilgr. Vol. 1. *p.*416.

Thirdly, To exerciſe our ſelves to godlineſs, implyeth *to perſevere in it with conſtancy to our diſſolution.* Men follow their Trades, and open their Shops till death ſhut their eyes, and gives them a writ of eaſe; men purſue their earthly works, till death ſound a retreat, and command their appearance in the other World. Many a one hath breathed out his laſt in the midſt of his labour: His life and his labour have ended together. *Let every man abide in the calling wherein he is called*, ſaith the Apoſtle, 1 *Cor.* 7. 24.

They who make *Religion* their *buſineſs*, are conſtant, immoveable, and do alwayes abound in the work of the Lord. Their day of life is their day of labour, the ſun ariſeth and

and man goeth to his labour untill the Evening, *Pſalm* 104. 23. Death only is their night of reſting, when they die in the Lord, then, and not till then they reſt from their labours. Saints are compared to Palm-Trees, becauſe they flouriſh ſoon; to Cedars, becauſe they continue long, they often ſet out with the firſt, but alwayes hold on to the laſt. The *Philoſopher* being asked in his old age, why he did not give over his ſtudies; anſwered, *When a man is to run a race of forty furlongs, he will not ſit down at the thirty ninth, and loſe the prize.* The pious ſoul is faithful unto death, and enjoyeth a Crown of life. As *Cæſar* he is alwayes marching forward, and thinks nothing done whileſt any thing remains undone; As they are *fervent* in their work, ſo they are conſtant at their work. The Church of *Epheſus* had Letters Teſtimonial from Heaven, for *my names ſake thou haſt laboured, and haſt not fainted*, Rev. 2. 3.

True Saints *in* youth always prove Angels in age. *B. Hall medit. cent.* 1.

Nil actum credens ſi quid ſupereſſet agendum. Lucan.

Water in the Baths is alwayes warm; As long as there is Water, there is heat; not ſo our ordinary water, though this may be warmed by the fire at preſent, yet if taken of, it returns to its former coldneſs (nay, it is colder than before, becauſe the ſpirits which kept it from the extremity of cold, are by the fire boyled out of it) The reaſon is plain, the heat of the Baths is from an inward principle, and therefore is permanent, the heat of the latter is from an external cauſe, and therefore is inconſtant.

That warmth of piety which proceeds from an inward principle of a purified conſcience, is accompanied with perſeverance; but that profeſſion which floweth from an outward motive (where men as *Chamelions* take their colour from that which ſtands next them, their Religion from thoſe they have their dependance upon,) is of ſhort duration.

A man that minds Religion *by the by*, is like *Nebuchadnezzars* Image, he hath an head of gold, but feet of clay. His beginning may be like *Nero's* firſt five years, full of hope and encouragement, but afterwards as a carkaſs, he is more filthy and unſavory every day than other. His *inſincerity* cauſeth his *inconſtancy*. Trees unſound at the root, will quickly

ceaſe their putting forth of fruit. Such men if godlineſs enjoy a Summer of proſperity may like a Serpent creep on the ground and ſtretch themſelves at length, to receive the warmth of the Sun, but if Winter come he will creep into ſome Ditch or Dunghil, leſt he ſhould take cold.

Travellers that go to Sea, meerly to be Sea-ſick, or in ſport, if there ariſe a black cloud or ſtorm, their voyage is at an end, they haſten to the harbour; they came not to be Weather-beaten, or to hazard themſelves amongſt the boiſtrous Billows, but only for pleaſure: But the Merchant that is bound for a voyage, whoſe calling and buſineſs it is, is not daunted at every Wave and Wind, but drives through all with reſolution. He that only pretends towards Religion, if a ſtorm meet him in the way to Heaven, he leaves it and takes ſhelter in the earth; as a Snail, he puts out his head to ſee what Weather is abroad (what countenance Religion hath at Court, whether great men do ſmile or frown upon the Wayes of God) and if the Heavens be lowring, he ſhrinks into his ſhell, eſteeming that his only ſafety. But they that make godlineſs their buſineſs, do not ſteer their courſe by ſuch cards, they follow their trade, though they meet with many trials; as reſolved travellers, whether the wayes be fair or foul, whether the weather be clear or cloudy, they will go on towards their Heavenly *Canaan*, *They go from ſtrength to ſtrength, till they appear before God in* Sion, *Pſal.* 84. 8.

When men follow godlineſs *by the by*, and in jeſt, they take it to farm and accept Leaſes of it for a time, but if the times come to be ſuch, that in their blind judgements, it prove an hard penny-worth, they throw it up into their Land-Lords hands; *Vadat Chriſtus* (as he ſaid) *cum ſuo Evangelio*; but men that make Religion their buſineſs, take it as their free-hold, as their fee-ſimple which they enjoy (and eſteem it their priviledge ſo to do) for the whole term of their lives; *I have choſen thy ſtatutes as my heritage for ever, I have enclined my heart to perform thy ſtatutes alwayes unto the end*, Pſalm 119. 11, 12.

The

The godlineſs of an unſound Profeſſor, is like the light of a Candle, fed with groſs and greaſie matter (as profit and honour and pleaſure) which continueth burning, till that tallowy ſubſtance be waſted, but then goeth out and leaves a ſtench behind it; the holineſs of a true Chriſtian is like the light of the Sun, which hath its original in Heaven, and is fed from above, and thereby *ſhines brighter and brighter to perfect day*, Prov. 4 18.

CHAP. V.

Religion is the great end of mans Creation.

I Come in the third place to the Reaſons, Why godlineſs ſhould be every mans main and principal buſineſs. The reaſon of the Doctrine.

Firſt, *Becauſe it is Gods chief end in ſending man into, and continuing him in this world.* It is without queſtion, that the work ſhould be for that end, to which it is appointed, and for which it is maintained by a ſoveraign and intelligent work-man. Where the Maſter hath authority to command, there his end and errand muſt be chiefly in the ſervants eye. *Zeno* well defines Liberty to be ἐξουσία αὐτοπραγίας, a power to act and practiſe at a mans own Pleaſure; oppoſite to which, ſervitude muſt be a determination to act at, and according to the will of another. A ſervant is (as the Orator ſaith well) *nomen Officii* a word that ſpeaks one under command, he is not one that moveth of himſelf, but the Maſters living inſtrument (according to the Philoſopher) to be uſed at his pleaſure. According to the title or power which one hath over another, ſuch muſt the ſervice be. Where the right is abſolute, the obedience muſt not be conditional; God having therefore a perfect ſoveraignty over his creatures, and compleat right to all their ſervices; his end and aim, his will and word, muſt be principally minded by them. *Paul* gathers this fruit from that root. The God whoſe I am, and whom I ſerve, *Acts* 27.23. His ſubjection is founded on Gods Dominion over him. Now

Laert. in vit. Zen.

ὄργανον ἔμψυχον, *Ariſt. Polit. l. 9.*

Hic finis humanæ formationis ut homo sit templum Dei, & Deus ara hominis. Justum est ut creatura laudet creatorem, ipse enim ad laudandum se creavit. Aug.

Now the great end to which man is designed by God, is the exercising himself to godliness. God erected the stately fabrick of the great World for man, but he wrought the curious piece of the little World [man] for himself, *Of all his visible works he did set man apart for his own Worship.* Man, saith one, is the end of all in a semicircle, intimating that all things in the World were made for man, and man was made for God. It is but rational to suppose that if this world was made for us, we must be made for more than this World. It is an ingenious observation of *Picus Mirandula, God created the Earth for beasts to inhabit, the Sea for fish, the Air for Fowls, the Heavens for Angels and Stars, man therefore hath no place to dwell and abide in, but the Lord alone.*

The great God according to his infinite Wisdom hath designed all his creatures to some particular ends, and hath imprinted in their natures an appetite and propensity towards that end, as the point and scope of their being. (Yea, the very inanimate and irrational creatures are serviceable to those ends and uses in their several places and stations) Birds build their nests exactly, bringing up their young tenderly. Beasts scramble and scuffle for their Fodder, and at last become mans food. The *Sun, Moon and Stars* move regularly in their orbs, and by their light and influence advantage the whole World. The little Common-wealth of *Bees* work both industriously and wonderfully for the benefit of mankind. *Flowers* refresh us with their scents; *Trees* with their shade and fruits: *Fire* moveth upward; *Earth* falleth downward, each by nature hastning to its center; *Thunder and Winds* being exhalations drawn up from the earth by the heavenly bodies are wholly at (though stubborn and violent creatures) the call and command of the mighty possessor of Heaven and Earth, and with them, as with besoms he sweeps and purifieth the air; *Fish* sport up and down in Rivers; *Rivers* run along sometimes seen, sometimes

The antient Philosophers and the old Divines among the Pagans did pourtray their gods in Wood and Stone with Musical Instruments, not that they believed the gods to be Fidlers, or lovers of Musick, but to shew that nothing is more agreeable to the nature of God, than to do all in a sweet harmony and proportion. *Plutarch.*

secret,

ſecret, never ceaſing or tiring till they empty themſelves into the *Ocean*; the *mighty Sea* (like a pot of water) by its ebbing and flowing purgeth it ſelf, boileth and prepareth * ſuſtenance for living creatures. Through this *womb of moiſture, this great Pond of the world* (as : : Biſhop *Hall* termeth it) *men travel in movable houſes, from country to country, tranſporting and exchanging commodities.* Thus the Almighty Creator doth (γεωμετρεῖ, as *Plato* ſaith) obſerve a curious comely order in all his work, and appoints them to ſome uſe according to their nature. Surely much more is man (the point in which all thoſe lines meet) deſigned to ſome noble end, ſuitable to the excellency of his being; and what can that be but to worſhip the glorious and bleſſed God, and the *exerciſing himſelf to godlineſs?*

* *Piſcis à paſco.* : : *In Contemp.*

The Lord made all things for himſelf, Prov. 16. 4. God made things without life and reaſon, to ſerve him paſſively and ſubjectively, by adminiſtring occaſion to man to admire and adore his Maker, but man was made to worſhip him actively and affectionately, as ſenſible of, and affected with that divine Wiſdom, Power and Goodneſs which appear in them. As all things are of him, as the efficient cauſe, ſo all things muſt neceſſarily be for him as the final cauſe. But man in an eſpecial manner is predeſtinated and created for this purpoſe, *Iſa.* 43. 1, and 7. *Thou art mine, I have created him for my glory; I have formed him, yea, I have made him.* There is both the Author and the End of our creation: the Author, *I have created him*; the End, *for my glory.* As man is the moſt exact piece on which he beſtowed moſt pains, ſo from him he cannot but expect moſt praiſe. *Lactantius* accounteth Religion the moſt proper and eſſential difference between men and beaſts. The praiſes which beaſts give God are dumb, their ſacrifices are dead; but the ſacrifices of men are living, and their praiſes lively.

Plato finem hujus mundi bonitatem dei eſſe affirmavit.

Solus homo ſapientiâ inſtructus eſt ut religionem ſolus intelligat & hæc eſt hominis atque mutorum vel præcipua vel ſola diſtantia. Lact. de ira Dei.

God did indeed ſet up the admirable houſe of the viſible world, (floating it with the earth, watering it with the Ocean, and ceiling it with the pearly Heavens) for his own ſervice and honour, but the payment of this rent is expected

pected from the hands of man the inhabitant. He was made and put into this houſe upon this very account, that he might, as God's Steward, gather his rents from other creatures, and pay in to the great Landlord his due and deſerved praiſe. Man is made as a glaſs, to repreſent the perfections that are in God. A glaſs can receive the beams of the Sun into it, and reflect them back again to the Sun. The excellencies of God appear abundantly in his works; man is made to be the glaſs where theſe beams of divine glory ſhould be united and received, and alſo from him reflected back to God again.

O how abſurd is it to conceive, that God ſhould work a body ſo *curiouſly in the loweſt parts of the earth*, embroider it with nerves, veins, variety and proportion of parts, (miracles enough, ſaith one, between head and foot to fill a Volume) and then enliven it with a ſpark of his own fire, a ray of his own light, an Angelical and Heaven-born ſoul, and ſend this picture of his own perfections, this comely creature into the world, meerly to eat, and drink, and ſleep, or to buy and ſell, and ſow, and reap. Surely the only wiſe God had an higher end, and nobler deſign in forming and faſhioning man with ſo much care and coſt.

Os homini ſublime dedit cœlumque tueri Juſſit. Ovid.

Columb. de re anat. l. 1. c. 9.

The upright figure of man's body (as the poetical Heathen could obſerve) may mind him of looking upward to thoſe bleſſed manſions above; and that fifth muſcle in his eye, (whereby he differeth alſo from other creatures) who have only four, one to turn downward, another to hold forwards, a third to turn the eye to the right hand, a fourth to turn the eye to the left, (but no unreaſonable creature can turn the eye upward as man can) may admoniſh him of viewing thoſe ſuperiour glories, and exerciſing himſelf to godlineſs, it being given him for this purpoſe, ſaith the *Anatomiſt*, that by the help thereof he might behold the heavens; thus the bleſſed God, even by ſenſible demonſtrations, ſpeaks his mind and end in making man, but the nature of mans ſoul being a ſpiritual ſubſtance, doth more loudly proclaim God's pleaſure, that he would have it converſant

verſant about ſpiritual things. He made it an heavenly ſpark, that it might mount and aſcend to heaven.

A Philoſopher may get riches, ſaith *Ariſtotle*, but that is not his main buſineſs; a Chriſtian may, nay, muſt follow his particular calling, but that is not his main buſineſs, that is not the errand for which he was ſent into the world. *God made particular callings for men, but he made men for their general callings.* It was a diſcreet anſwer of *Anaxagoras Clazameniu*s, to one that asked him why he came into the world, *Ut cœlum contempler, That I might contemplate heaven. Heaven is my country, and for that is my chiefeſt care.* May not a Chriſtian upon better reaſon confeſs that to be the end of his creation, that he might ſeek heaven, and be ſervicable to the Lord of heaven, and ſay as *Jerom*, *I am a miſerable ſinner, and born only to repent.* The *Jewiſh Talmud* propounds this queſtion, *Why God made man on the Sabbath-eve*, and gives this anſwer, *That he might preſently enter upon the command of ſanctifying the Sabbath, and begin his life with the worſhip of God, which was the chief reaſon and end why it was given him.*

Ariſt. Polit. l. 1. c. ult.

Cœlum mihi patria cujus cura ſumma eſt. Anaxag. Diogen. Laert.

CHAP. VI.

Religion is a work of the greateſt weight. It is Soul-work, it is God-work, it is Eternity-work.

SEcondly, Godlineſs ought to be every man's main buſineſs, becauſe it is a work of the greateſt *concernment and weight.* Things that are of moſt ſtreſs call for our greateſt ſtrength. Our *utmoſt pains* ought to be laid out upon that which is of *higheſt price:* man's diligence about any work muſt be anſwerable to the conſequence of the work. The folly of man ſeldom appears more than in being very buſie about nothing, in making a great cry where there is little wool: like that empty fellow that ſhewed himſelf to *Alexander*, (having ſpent much time, and taken much pains at it

before-hand) and boaſted that he could throw a Pea through a little hole, expecting a great reward; but the King gave him only a buſhel of Peaſe for a recompence, ſuitable to his diligent negligence, or his buſie idleneſs. Things that are vain and empty, are unworthy of our care and induſtry. The man that by hard labour and hazard of his life, did climb up to the top of the ſteeple to ſet an egg an end, was deſervedly the object of pity and laughter. We ſhall think him little better than mad, that ſhould make as great a fire for the roaſting of an egg, as for the roaſting of an ox.

On the other ſide, the wiſdom of men never preſenteth it ſelf to our view in livelier colours, than in giving thoſe affairs, which are of greateſt concernment, precedency of time and ſtrength. Of bruits man may learn this leſſon, When the Cart is empty, or hath but little lading, the Team goeth eaſily along, they play upon the road; but when the burthen is heavy, or the Cart ſtuck, they pull, and draw, and put forth all their ſtrength.

Now godlineſs is, amongſt all man's works, of the greateſt weight: The truth is, he hath no work of weight but this; this is the *one thing neceſſary, and in this one thing are man's all things*. Our unchangeable weal or woe in the other world, is wrapt up in our diligence or negligence about this: our earthly buſineſs, be they about food or raiment, about honours or pleaſures, or whatſoever, are but toys and trifles, but bables and butterflies to this. As candles before the Sun, they muſt all diſappear and give place to this.

Moſes, a pious and tender father, when leaving them, (in his Swan-like ſong) gives ſavoury advice to his children. We need not doubt but his ſpiritual motions were quickeſt, when his natural motions were ſloweſt; that the ſtream of grace ran with full ſtrength, when it was to empty it ſelf into the Ocean of glory. Mark what *ſpecial counſel* he gives them, who were committed to his *ſpeciale care*, Deut. 32. 46. *Set your hearts to all the words which I command you this day, for it is not a vain thing, becauſe it is your life.* In which words we have, 1. a Commandment, and 2. an Argument. The Commandment

mandment is, *Set your hearts to all the words which I command you this day*; that is, *exerciſe your ſelves to godlineſs*. He doth not ſay, lend them your *ears*, to liſten to them ſlightly, or let them have your *tongues* to ſpeak of them curſorily. No, it is not, ſet your heads, but *ſet your hearts to all the words*, &c. He doth not ſay, let your works be according to theſe words, or let your feet ever make them your walk; no, it is not, ſet your hands, but, *ſet your hearts to the words that I ſpeak unto you*. Make it your buſineſs, and then your ears and tongues, your feet, your heads, your hands, and all will be emploied about them to the purpoſe. But what ſpecial argument doth *Moſes* urge for the enforcement of this great work? ſurely that which I am ſpeaking of, the weight of it. *Set your hearts to all the words which I command you this day, for it is not a vain thing, becauſe it is your life*, v. 47. *Moſes* had experience, that the hearts of the *Iſraelites* were exceeding knotty wood, and therefore he uſeth an heavy Beetle to drive home the wedge: it is not a vain thing, it is life. As if he had ſaid, Were it a matter of ſmall moment, ye might laze and loiter about it; but it behoves you to beſtir your ſelves luſtily to follow it, laboriouſly to ſet your hearts to it, for it is as much worth as your lives; that pearl of matchleſs price is engaged, and at ſtake, in your purſuit of godlineſs. Life, though but natural, is of ſo much value, that men will ſacrifice their honours, and pleaſures, their wealth and liberty, and all to it.

The *Egyptians* parted with their coſtly Jewels willingly, to redeem their lives, as *Calvin* obſerveth. The widow in the Goſpel ſpared none of her wealth to obtain health, which is much inferiour to life. *Skin for skin, and all that a man hath, will he give for his life*. Throw but a bruit into the water to drown it, how will it labour, and toil, and ſweat to preſerve its life. View a man on his death-bed, when a diſtemper is, like a ſtrong enemy, fighting to force life out of the field, how doth nature then, with all the might and ſtrength it hath, ſtrive and ſtruggle to keep its ground? What panting and breathing, what ſweating and working of all the

Hinc clamor ille deſperationis index; omnes mortui ſumus, hinc facilitas illa in dando. Calo in Exod. 12. *Tanquam ſi hoc pretio animas redimiſſent.* Jun. in loc.

parts do you behold? and no wonder, *The man laboureth for life.* If there be ſuch labour for a natural life, that is but *umbra vitæ*, a ſhadow to this the ſubſtance, which is but the union of the body and ſoul, and lieth under a neceſſity of diſſolution? what labour doth a ſpiritual life deſerve, that conſiſteth in the ſoul's union and communion with the bleſſed Saviour, and which neither men nor devils, neither death nor hell, ſhall ever deprive a believer of, but in ſpite of all it will grow and increaſe till it commence eternal life? Well might *Moſes* expect, that ſuch an heavy weight as this ſhould make great impreſſion, and ſink deep into their affections. *For it is not a vain thing, becauſe it is your life.*

We may ſay of this work of Chriſtianity, compared with all other works, what *David* ſaid of *Goliah*'s ſword, *There is none like it*: this is *ſoul-work*, this is *God-work*, this is *eternity-work*, and therefore of greateſt weight, and requireth us all to make it our buſineſs: ſuch blows as theſe three are, one would think might force fire out of a flint.

This is *ſoul-work*: as ſoul-woe is the heavieſt woe, and ſoul-wants are the greateſt wants, ſo ſoul-work is the weightieſt work; the dangers of a ſoul are the deepeſt dangers, the loſs of the ſoul is the dreadfulleſt loſs, the neglect of the ſoul is the dolefulleſt neglect. The conſequence of the action is frequently ſpecified from the excellency of the perſon or ſubject concerned in it. The ſoul of man is a moſt excellent piece, both in regard of the ſpirituality and immortality of its ſubſtance, as alſo in regard of that divine image imprinted on it, thoſe heavenly qualities with which it was at firſt endowed. Princes ſtamp not their image (except in caſes of neceſſity) on braſs, or tin, or leather, but on gold and ſilver, the chiefeſt and moſt excellent metalls. Therefore though thoſe affairs which concern the body are but of ordinary reſpect, yet thoſe that concern the ſoul are of unconceivable weight and regard. One ſoul is more worth than ten thouſand bodies, than ten thouſand worlds.

The greateſt thing (ſaith one) *in this world is man, and the*

the greateſt thing in man is his Soul. It is an abridgement of the inviſible world, as the body is of the viſible: The body though no mean work conſidered abſolutely, yet of ordinary worth conſidered comparatively to the ſoul. It is a mud-wal incloſing a rich treaſure; as a common mask to a beautiful face, as a courſe cabinet having in it a precious carkanet.

The very Heathen acknowledged that the ſoul was *the man, the body but its ſervant*; and therefore the Chriſtian may well call it, and care for it as his *darling*, as his *only one*, as the Original is in that place, *Pſal.* 22. 20. *Chryſoſtom* obſerveth, *omnia Deus dedit duplicia*, God hath given man two Eyes, two Ears, two Hands, two Feet, that the failing of the one, may be ſupplyed by the help of the other; *Animam vero unam*, but one ſoul; if that miſcarry there is no remedy: *Nebuchadnezzar* loſt his Reaſon, and that was reſtored; *David* loſt his Wives, Children and Goods, and yet they were recovered; nay, *Lazarus* loſt his life and was revived; but for the loſs of the Soul, no power can recover it, no price can redeem, no pearls, no not the whole world can recompence its loſs.

ἐκ ἐστὶν ἄνθρωπος τὸ ὀφώμενον. *Plat.*

Homil. 22. *ad popul. Antioch.*

Well might *Charls* the Fifth, when ſolicited by a great Councellor *Antonino de Leva* to cut off all the Princes in *Germany*, that he might rule alone, forbear to put his advice into practice, and cry out, *O Anima, Anima, Oh my ſoul, my ſoul, what then will become of my ſoul?* It was a royal anſwer which *Maximilian* King of *Bohemia* gave the Pope, who perſwaded him to turn good Catholick, promiſing him much advantage; *I thank your Holineſs; but my ſouls health is dearer to me than all the things in the world.* Hiſt. Conc. Trent.

Val. Rub. Cor. lib. 3.

The Apoſtle calls the body a *vile body*, *Phil.* 3. *ult.* in regard of its original production (it was made not of heavenly materials, as Sun or Stars; nor of precious materials, as pearls, or jewels, but *ex pulvere limoſo & lutoſo*, of duſt mingled with water) and in regard of its ultimate reſolution, it becomes firſt an ugly gaſtly carkaſs, and then moulders into earth; but the Holy Ghoſt calls the Soul,

The breath of the Almighty, *Job* 33. 4. It was not as the body framed of duſt, but immediately breathed by God himſelf; it was not the fruit of ſome præ-exiſtent matter, but the immediate effect of Divine power: The ſoul is in a ſpiritual as well as in a natural ſenſe, the life of the body, eſpecially if you take *vivere* for *valere*, *to live* for *to be luſty*, *and to be in health*; for what the Sun is to the greater, that the Soul is to the leſſer World. When the Sun ſhineth comfortably, how chearfully do all things look? how well do they thrive and proſper? the Birds ſing merrily, the Beaſts play wantonly, the Trees and Hearbs put forth their buds and fruits; the whole Creation enjoyeth a day of light and joy: But when the Sun departeth, what a night of horror followeth? how are all things wrapt up in the ſable mantle of darkneſs? nay, let but the heat of its beams abate, how do all faces gather paleneſs? the creatures are buried, as it were in the winding-sheet of Winters froſt and ſnow: ſo when the ſoul ſhineth pleaſantly on the body, refreſhing it with its beams of holineſs, with its rayes of grace, the body cannot but enjoy a Summer of health and ſtrength. Such a ſoul in ſuch a body, is like a pure wax-candel in a chryſtal lanthorn, refreſhing with its ſcent, directing by its light, and comforting with its heat; but if the ſoul be weak, and full of *ſpiritual wants*, the body muſt needs *wither*. The ſoul is the ſhip in which the body ſails, if that be ſafe the body is ſafe, if that ſinks the body ſinks for ever.

From all this it appeareth that *Soul-work* is a *weighty work* (not to be dallied or trifled with) but to be made the buſineſs of every man. Godlineſs muſt therefore be followed with care and conſcience, becauſe of ſoul conſequence. It was our deprivation of godlineſs which was the ſouls greateſt *loſs*, and therefore for the regaining of it, ought to be our greateſt *labour*. God ſent his Son into the world for this very purpoſe, that he might by his bloody *paſſion* reſtore man to his primitive *purity and perfection*. Godlineſs is the ſouls food which nouriſheth it; who would ſtarve his horſe

(*Corpus*

(*Corpus eſt jumentum animæ*) and ſtarve himſelf? The ſouls rayment both for its defence and warmth, nay, the life of its life. The life of the ſoul, as *Jacobs* in *Benjamin*, is bound up in godlineſs. Take godlineſs away, and the ſoul goeth down into the grave of the other world with unſpeakable ſorrow.

Godlineſs as it is *Soul-work*, ſo it is *God-work*; as the excellency of the ſubject in which, ſo alſo the excellency of the object about which it is converſant ſpeaks it to be weighty. The Moraliſts tell us; *That actions are ſpecified not only from their ends and circumſtances, but likewiſe from their objects.* And the Divines aſſure us, *that the chiefeſt ſource of mans ſin and ſorrow is his cauſing the bent and ſtream of his inward man to run after wrong objects.* If objects then can vary the ſpecies, they may much more add to the degree, to the weight of an action. Where the object is great, no ſlip can be ſmall.

Actiones ſpecificantur à fine objecto & circumſtantiis. Euſtath. de mor. Philoſ.

Evil words ſpoken, or blows given to an *ordinary man*, bear but a common action at Law, but in caſe they relate to the King, they are Treaſon. The higher the perſon is with whom we converſe, the holier and more exact ſhould our carriage be. If we walk with our equals, we toy and trifle by the way, and poſſibly if occaſion be, wander from them; but if we wait upon a Prince, eſpecially about our own near concernments, we are ſerious and ſedulous, watching his words, and working with the greateſt diligence, for the performance of his pleaſure. A Lawyer will mind the Countrey-mans cauſe when he is at leiſure, when greater affairs will give him leave, and then (it may be) do it but coldly and careleſly: But if he have buſineſs committed to him by his Soveraign, which concerns the prerogative, he will make other cauſes ſtay, crowd out of the Preſs to ſalute this, attend it with all his parts, and power, and ability, and induſtry, and never take his leave of it till it be finiſhed. I need not explain my meaning in this, it is obvious to every eye that godlineſs is the worſhipping the infinite and ever bleſſed God; ſurely his ſervice is neither to be delayed nor dallied with; it is not to be ſlighted or

ſlubberd

ſlubberd over. *Curſed is he that doth the work of the Lord negligently.*

When we deal with our equals, with them that ſtand upon the ſame level with us, we may deal as men, our affections may be like Scales that are evenly poized, in regard of indifferency, but when we have to do with a God, (ſo great, that in compariſon of him, the vaſt Ocean, the broad Earth, and the higheſt Heavens are all leſs than nothing, and ſo glorious that the great lights of the World, though every Star were a Sun, yet in reſpect of him are perfect darkneſs) we muſt be like Angels, our affections ſhould be all in a flame in regard of fervency and activity. The very *Turks* though they build their *own houſes low and homely*, yet they take much pains about their *Moſchees*, their *Temples*, they build them *high and ſtately*. *David* conſidered about a Temple for God. *The work is great, for the palace is not for man, but for the Lord God.* Now (ſaith he) *I have prepared with all my might for the Houſe of my God.* Upon this foundation that it was God-work, *David* raiſeth this building to make it his buſineſs, to prepare for it with all his might, as if he had ſaid, *Had it been for man, the work had been mean, it had wanted exceedingly of that weight which now it hath; but the work is great, for the palace is not for man, but for God; and becauſe it is a work of ſuch infinite weight, therefore I have prepared for it with all my might. I can think no pains great enough for ſo great a Prince.*

Turk. Hiſt. Fol. 342.

It was provided in the Old Law, that the weights and meaſures of the Sanctuary, ſhould be double to the weights and meaſures of the Common-wealth. The ſhekel of the Sanctuary was half a Crown of our money, and the ſhekel of the Common-wealth but fifteen pence; the cubit of the Sanctuary a full yard, the Common cubit but half a yard, compare 1 *King* 7. 15. with 2 *Chron.* 3. and 15. The common Talent was one hundred eighty ſeven pounds ten ſhillings; the Kings Talent two hundred eighty one pounds five ſhillings; the Talent of the Sanctuary was three hundred ſeventy five pounds, *Itinerarium Sac.* And what was the

Godw. Jew. Antiq. l. 6. c. 9. & 10.

Goſpel

Gospel of this, but to teach us, that in things that appertain to God, we must give double weight, double measure, double care, double diligence; though men be slothful and sluggish in the service of men, yet they must be fiery and *fervent in spirit*, when they are *serving the Lord*, *Rom.* 12. 11. To give brass money to any is lamentable, but to cast it into the treasury is most abominable. God is a great God, and looks to be served like himself, and according to his excellent greatness, *Cursed be the deceiver which hath in his flock a Male, and sacrificeth to the Lord a corrupt thing; for I am a great King saith the Lord of Hosts, and my name is dreadful among the Heathen*, Mal. 1. ult.

There are some of the *Heathen*, that Worship the *Sun* for a *God*, and would offer to the *Sun* somewhat *suitable*, and therefore because they wondred at the Suns swift motion, they would offer a Horse with Wings: Now an Horse is a swift creature, and one of the strongest to continue in motion for a long time together, then having Wings added to him, they conceived him a sacrifice somewhat suitable to the Sun. Surely much more cause have Christians to take care that their sacrifices to the *glorious and boundless Majesty*, be some way *suitable to his unconceivable and infinite excellencies*.

Ioh. Pierii Hieroglyph.

ὥσπερ τάχος τοῦ τάχους τάχιστον θεῶι. *Paus.*

Further, Godliness is *Eternity-work*, and therefore must needs be of infinite weight, and is worthy of all our pains and diligence. We esteem Lands which we hold in fee-simple to us and our heirs for ever, at a far greater rate, and are more diligent to secure our Titles to them, than those lands which we have only a lease of, or a life in. Mens estates are of more or less value, according to the term of years they have in them. Ministers are often much more exact in their Printing, than in their Preaching. Such in whose ordinary Preaching, words like a spring run full and fast; and sense, or at least judgement, like a pond stands still; will if they Print, screw their parts to the highest pitch, and spare for no pains, that (if possible) sense and sentences, reason and expressions may keep equal pace. Even those

whose Sermons when delivered in their Auditories *smell* (as *Chalcus* said of *Demosthenes* Orations) *of the Lamp*, are the fruits of much prayer, and study, yet when they are to publish them to the World, they will survey every sentence, weigh every word, bestow more care and labour on them, hence possibly our proverbial speech, when a thing is done exactly. *This is done in Print.* But what is the ground of this? I suppose one of the chiefest, because men print in a sense for *Eternity*: Sermons preached, or mens words pass away (with many) like wind, how soon are they buried in the grave of Oblivion; but Sermons printed are mens works, live when they are dead, and become an image of eternity; *This shall be written for the generation to come.*

Plut. in vit. Demost.

Godliness is a work that relates not only to few lives, as Lands do, or to a few generations as mens Books do, but to the boundless bottomless Ocean of *eternity* indeed, and therefore calleth for all our care and diligence: *Drexelius* observeth well out of the Father, *Our works do not pass away as soon as they are done (as they may seem to do) but as seed sown in time, they rise up to all Eternity.* A little neglect now may prove an eternal loss; *Whatsoever we think, speak or do, once thought, spoke or done it is eternal, it abideth for ever.*

Drex. Eternit. Conclus. lib.

Eternal life is promised to the diligent; *Eternal death* is the portion of the negligent: The former shall be bathed in the rivers of *Gods eternal pleasures*, the latter shall suffer the vengeance of *eternal fire*. To be tormented day and night for ever and ever, and to enjoy the exceeding and *eternal weight of Glory* are certainly no jesting matters, but of more concernment than we can possibly conceive. Who would not labour hard to attain *eternal life?* Who would not work night and day to avoid *eternal death*, *eternal woe.*

Idem Non confid. cap. 1.

Zeuxis the famous Limner made painting his business, and was exceeding carefull and curious in drawing all his lines; he would let no piece of his go abroad into the world to be seen of men, till he had turned it over and over; viewed

viewed it on this ſide and that ſide again and again, and being asked the reaſon, anſwered, *Becauſe what I paint, I paint for eternity*; ſo it is with every man and woman in the exerciſe of godlineſs, *it is of eternal concernment*; we pray, we hear for *eternity*, we read, we ſing, we watch, we faſt, we live, we dye for *eternity*; *O how exactly, how diligently ſhould all be done?*

The Holy Ghoſt urgeth it as a reaſon, why mens eyes and hearts ſhould not be ſet upon riches, becauſe they are not eternal. In one place *Solomon* tells us, *That riches are not*, *Prov.* 23. 5. In another place, that *they are not for ever*, *Prov.* 27. 4. becauſe things that are not for ever, are as if they were not at all. *Eternal life is the true life*, ſaith *Auguſtine*, *this is but the ſhadow or ſemblance of life.* The affairs of time are but trifles to the affairs of eternity; but our eyes and hearts muſt be ſet upon godlineſs, becauſe it is for ever, it will do a ſoul good for ever; our Saviour doth from this argument command us to make godlineſs our chief employment; *Labour not for the meat that periſheth, but for that meat which endureth to everlaſting life*, *John* 6. 27. where labour for temporal food is not *prohibited*, but labour for eternal food is *preferred.*

It was the conſideration of this that made the forty Martyrs ſuffer ſo ventrouſly and valiantly under *Licinius*, *Ann.* 300. When *Agricolaus* his Deputy and one of the Devils agents, ſet upon them ſeveral wayes to draw them to deny Chriſt, and at laſt tempted them with an offer of Wealth and Preferment; they all cryed out with one conſent, ὦ αἰδίοτης, ὦ αἰδίοτης χρήματα δίδος τὰ διαμένοντα, *O Eternity, Eternity, give us money that will laſt to Eternity, and glory that will abide for ever.* They ſlighted that *pittiful wealth* which was currant only in this *beggarly world*, and made Religion their buſineſs, becauſe it brought them in durable riches. Things that are tranſient and temporal may, like haſty ſtorms, ſalute only the ſurface of our hearts and away, but things that are permanent and eternal, muſt like ſoft ſhowrs ſink deep into our affections and command all our actions. Ah did but man know what it is to be eternally in Hell fire,

Baſil. 40. *Mart.*

and what it is to live eternally in Gods Favour, he would do any thing were it never so hard to arrive at Heaven.

The *Romans* build their Temples round, and the rule of *Pythagoras* was, *When men worshipped they must turn themselves round*: Those Heathens had confused notions of *Eternity*, and represented it by round things, because such had neither beginning nor end. If they by the light of Nature saw a little of it, and thence would have their Temples and Worship suitable to it; then much more we, who have clearer apprehensions by the light of Scripture, must have our conversations answerable.

CHAP. VII.

The necessity of making Religion our business, both in regard of the opposition a Christian meets with, and the multiplicity of business which lyeth upon him.

THirdly, Godliness must be made our principal business, our main work, because *otherwise we shall lose our reward.* We say, *As good never a whit, as never the better.* Piety without much pains will redound to little or no profit; How foolish is that builder, who in setting up an house hath been at much cost, and yet loseth all, because he will be at no further charge; *Many lose what they have wrought*, 2 *John* 8. Their works, because not their business, are not perfect, and so to small purpose. *The slothful roasts not what he took in hunting, Prov.* 12. 27. He was at some labour to catch the Beast, but was loth to be at any more in dressing it, and so all was lost; laboriousness to godliness is as the soul to the body, which being separated from it, godliness dyeth and quickly becomes unsavoury.

The reward of Godliness is of infinite worth, the end of Holiness (as of Hope) is the salvation of the soul, the eternal and immediate enjoyment of God in Heaven. Now who can think to attain the place of such

ſuch raviſhing pleaſures without much pains. *Iter per anguſta ad augusta.*

Things that are moſt *delicate* cannot be had *without the greateſt difficulty*; they that will enjoy large Diadems muſt run through many deaths, and dangers, and uſe much diligence. Nature her ſelf will not beſtow her precious treaſure without much unwearied labour. Duſt and Dirt lye common in Streets, but the gold and ſilver mines are buried in the bowels of the earth, and they muſt work hard and dig deep that will come at them. Ordinary ſtones may be had in every quarry, but pearls are ſecret in the bottom of the Sea, and they muſt dive low, and hazard their lives, that will (fetch up the Oyſters in which they breed, and) enjoy them.

When did we ever find Nature ſo prodigal of her gifts, as to beſtow skill and excellency in any art or ſcience, without induſtry and diligence. Doth ſhe not force her ſtudents to beat their brains, to waſt their bodies, to break their ſleep, to burn up their ſtrength, before ſhe will permit them to pry into her ſecrets, to pick the lock of her curious Cabinet, and gain any conſiderable knowledge of her Wealth and richneſs. And can we think the God of Nature will give men to know him, as they are known of him, will beſtow on them the unſpeakable gift, the pearl of price, the Holy of Holies, ſuch things as eye hath not ſeen, nor ear heard, neither mans heart conceive, while they lie lazing on the bed of Idleneſs.

Heaven is not unfitly compared to an Hill; among Heathens to *Olympus*, among Chriſtians to *Mount Sion*. They that will climb up to it, muſt pant, and blow, and ſweat for it. *Elijah's* Tranſlation to the place of bliſs, was much more ſpeedy and facile than ordinary. We ſee no panting heart, no trembling hands, no quivering lips, no ghaſtly looks to be the fore-runners of his paſſage into Eternal life. Where the union is near and natural, there the ſeparation is hard and painful, but behold here the Marriage knot betwixt body and ſoul is not untied. Thoſe loving Relations like Husband and Wife, ride triumphantly together in a ſtately Chariot,

to the heavenly Court; yet even in this rapture God would teach us, that the Virgin-inheritance muſt be raviſhed: *There appeared a chariot of fire, and horſes of fire, and Elijah went up by a whirl-wind into heaven*, 2 *King.* 2. 11. Why a *chariot of fire*, but to note, that heaven muſt be ſtormed and taken by *force*. Fire is the moſt active inanimate creature, hereby is figured that *laborious action* is the way to the *beatifical viſion*. The Chariot is made of fire, the wheels upon which it runs are a whirl-wind. Activeneſs and violence are the only way to the bleſſed inheritance. *Who ever entred into heaven with eaſe?* They that will be knighted muſt kneel for it; they that will wear the Crown muſt win it. *A man is not crowned except he ſtrive lawfully*, that is, ſtrenuouſly, 1 *Tim.* 2. 25. *He that will be ſaved, muſt work out his ſalvation, and that with fear and trembling*, *Phil.* 2.

Legitimè certare eſt ad pugnam ſe preparare & animoſè adverſarium aggredi. Bald.

Chriſt, who firſt bought the purchaſe, hath already ſet the price, upon which, and no other, the ſons of men may come to the poſſeſſion. There is indeed a two fold price of a thing, a *natural price*, when ſo much is laid down as is commenſurate or proportionable to the thing bought; ſo the price of heaven was the bloud of Chriſt, *Heb.* 10. 19.

A *pactional price*, when ſo much is laid down, (though inferiour to the commodity) upon which the ſeller is contented that you enjoy the thing deſired: ſo labour, knocking, working, is the price of heaven, *Iſa.* 55. 3. This price is made of man's future felicity, and Chriſt is reſolved not to abate the leaſt farthing, *Strive*, ſaith he, *to enter in at the ſtrait gate, for many will ſeek to enter in, and ſhall not be able*, *Luke* 13. 24. As if he had ſaid, There will be many ſeekers, many that will both cheapen heaven by a profeſſion, and bid ſomewhat by performances, but they ſhall miſs the place for want of more pains, *they ſhall not be able*. If ye therefore have any love to your ſouls, be not only ſeekers but ſtrivers, do not only cheapen and offer a little, but come up to the price. Put forth all your ſtrength as wreſtlers do, that ſtrive for maſteries, as ever you would enjoy thoſe eternal pleaſures. Men were as good bid nothing, as not come up to the ſellers price.

ἀγωνίζεσθε. *Conamini omnibus viribus Extremas ſummâſque vires velut agonizantes exerite, quaſi pro vita ſi vincitis, pro morte ſi vinimini, luctaturi.* A Lapid. in loc.

All

All run in a race, but one receiveth the prize: ſo run that ye may obtain, 1 *Cor.* 9. 24. They that intend for the Crown, do before-hand diet themſelves, breath their bodies, and when they run for the conqueſt, ſtrive and ſtretch themſelves to the utmoſt, he that loitereth is as ſure to loſe as if he ſate ſtill. *Sic notat diligentiam & celeritatem.* Cor. A Lapid.

The lazie world, becauſe Chriſt ſends chapmen up and down with his wares, to offer them to every houſe, to every heart, think to have them at their own ordinary rates; but they ſhall find that grace, which is many degrees ſhort of glory, is not to be had by ſloth and idleneſs, there muſt be lifting up the heart, lending the ears, ſeeking, ſearching, begging, digging, attention of the outward, intention of the inward man, before men can *underſtand the fear of the Lord, and find the knowledge of God*, *Prov.* 2. 3, 4, 5. Though it be eaſie to let the bucket into the well, yet it is hot work, and hard labour to draw water out of the well of ſalvation. The laborious Bee only is laden with hony.

The deſire of the ſlothful killeth him, becauſe his hands refuſe to labour, *Prov.* 21. 5. He is full of wiſhing, but far from working. As the Cat, he would fain have the *Fiſh*, but is unwilling to wet his *feet*; his deſires are deſtitute of ſuitable endeavours, and therefore rather harm him than help him. Like *Iſhboſheth*, he lazeth on his bed till he is deprived of his life. He thinketh to be hurried in haſte to heaven, to be carried as paſſengers in a ſhip aſleep in their cabins to their haven, but is all the while in a deceitful dream. There is no going to thoſe heavens where Chriſt is in his glory, as the ſick man came to the houſe where Chriſt was, in his eſtate of ignominy, let down in a bed. *O ſi, O ſi Otioſi. Non eſt è terris mollis ad aſtra via.* Sen.

He that will be but almoſt a Chriſtian, muſt be content to go but almoſt to heaven.

Idleneſs is the burial of our perſons, and negligence is the burial of our actions. Writing on the ſand is eaſie, but ſoon worn out, its marr'd with a ſmall breath of wind; but writing on marble, as it is more permanent, ſo it coſteth more pains. An idle ſervant is in God's eſteem an evil ſervant;

ſervant; he doth not diſtinguiſh betwixt a ſlothful and an unfaithful man: his word tells us that he hath bonds for thoſe hands that are folded in the boſom, when they ſhould be working for a bleſſing; that he hath fetters for thoſe feet that ſtand ſtill and ſtick faſt in the mire and mud of ſinful pleaſures, when they ſhould be running the way of his precepts; nay, that he hath utter darkneſs for them that will not walk and work while they enjoy the light, *Matth.* 25. 26. and 30. *He that takes his eaſe in this world, muſt travel in the next.*

Two things ſhew a neceſſity that godlineſs muſt be made our buſineſs, if ever we would make any thing of it.

Firſt, *Becauſe of the oppoſition we meet with in the way of Religion.* When the wind and tide are both with the Marriner, he may hoiſe up his ſail and ſit ſtill, but when both are againſt him, he muſt row hard, or never think to come to his haven. The way to heaven is like *Jonathan's* paſſage againſt the *Philiſtims*, betwixt two rocks, the one *Bozez*, dirty, the other *Seneb*, thorny; the men of the world will be ever diligent, either with dirt to beſpatter their credits, or with thorns to wound and pierce their conſciences that walk in this path; he muſt therefore have a mind well reſolved to take pains, and his feet well ſhod with patience, that will go this way to *Paradiſe*. The way of this world is like the vale of *Siddim*, ſlimy and ſlippery, full of lime-pits and ſtumbling-blocks to maim or miſchief us. Saints are Princes in all Lands, but as Princes that paſs through a country in diſguiſe meet with many affronts, ſo do Chriſtians.

The fleſh is like Bird-lime, which when the ſpirit would at any time mount up to heaven with the wings of faith and meditation, hampers and hinders it; it is the holy ſouls priſon, wherein it is fetter'd and faſten'd, that it cannot as it would walk at liberty, and ſeek God's precepts. The devil, both a Serpent for craft, and a Lion for cruelty, doth, out of his hatred to God, make it his conſtant buſineſs by his power and policy to hinder godlineſs. As the Panther, becauſe he cannot come at the perſon, he tears the picture where ever

ever he finds it: *We wreſtle not with fleſh and bloud, but with principalities and powers*, *Epheſ.* 6. 12. While Satan reigneth in a creature, all may be quiet and calm, but if he be once caſt out, he will rage and roar to purpoſe. While *Iſrael* ſerveth the *Egyptians*, carrying their croſſes, bearing their burthens, doing their drudgery, all is well; but when once they ſhake off *Pharaoh*'s yoke, turn their backs upon *Egypt*, and ſet out for *Canaan*, with what force and fury are they purſued to be brought back to their former bondage? Chriſt was no ſooner *baptized* than *buffeted*; he went as it were out of the *water of baptiſm* into the *fire of temptation*: And if the Prince were all his time *perſecuted*, his ſubjects muſt not expect to be wholly *priviledged*. The croſs is tied as a tag to the profeſſion of Chriſtianity, *Matth.* 10. 30. One Article in the Indenture which all Apprentices muſt ſeal to, that will call Chriſt Maſter, is to bear the croſs daily, *Matth.* 16. The Saints are as veſſels floting on the waters of *Meribah*, where (*Omne quod flat Aquilo eſt*, as *Tertullian* ſaith of *Pontus*) no wind blows but what is ſharp and keen. The *Hebrews* were no ſooner enlightned to their converſion, but they endured a ſharp fight of affliction; their lightning was accompanied with a grievous ſtorm, *Heb.* 10. 32. Holineſs is uſually followed with much hatred and hardſhip. The enemies of man's ſalvation are impudent and unceſſant, ever raging, never reſting. What the *Carthaginian* Commander ſaid of *Marcellus*; may be truly ſpoken by us in regard of them, *That we have to do with thoſe who will never be quiet, either conquerors or conquered; but conquerors they will purſue their victory to the utmoſt; and conquered, labour to recover their loſs.* Satan eſpecially is both *wrathful* and *watchful* to undermine ſouls. He is fitly called *Beelzebub*, the Maſter-flie, becauſe as a flie he quickly returns to the bait from which he was but now beaten. Though Emperors may turn Chriſtians, ſaith *Auſtin*, yet the Devils will not.

Plut. in vit. Marcel.

Per varios caſus per tot diſcrimina rerum Tendimus ad cœlum.

—Oppoſuit Natura Alpemq; nivemq; Deduxit ſcopulos & montem rupit Acerbo. Juv. ſat. 10.

Doth not this fully ſpeak the neceſſity of making godlineſs our buſineſs? can ſuch *difficulties* be conquered without much *diligence*? Who can eat his way (like *Hannibal*)

through ſuch *Alps* of oppoſition without hot water and hard work? If, like *Samſon*, we would break all theſe cords of oppoſition in ſunder, we muſt awake out of ſleep, and put forth all our ſtrength: Saints are all called to be Souldiers; our whole life is a warfare, *All the days of my appointed time, Job* 14. 14. an Expoſitor reads it, *All the days of my warfare I will wait till my change come.* The Souldiers life is no lazie life; Armies are wholly for action, eſpecially when they deal with ſuch ſubtil ſtrong adverſaries, that aſſault them day and night without ceaſing. Who can conquer three ſuch mighty Monarchs as Fleſh, World, and Devil are, or force his way through their temptations and ſuggeſtions, unleſs he fight in earneſt, and make it his buſineſs? That fire, if ever any, had need to be hot, that muſt melt and overcome ſuch hard metall; and that hand, if ever any, had need to work hard, that will remove and level ſuch high mountains. If the ſilly Hare, purſued by ſuch a pack of Hounds, offer once to ſtand ſtill or lie down, ſhe is ſure to be torn in pieces and devoured. *There is a time*, ſaith the holy Biſhop, *when Kings go not forth to warfare*; our ſpiritual war admits no intermiſſion, it knows no night, no winter; abides no peace, no truce; this calls us not into garriſon, where we may have eaſe and reſpite, but into pitcht fields continually; we ſee our enemies in the face always, and are always ſeen and aſſaulted; ever reſiſting, ever defending, receiving and returning blows; if either we be negligent or weary, we die. We can never have ſafety and peace but in victory: There muſt our reſiſtance be couragious and conſtant, where both yielding is death, and all treaties of peace mortal.

Ad agendum nati milites. Cicer.

Hall Holy Obſerv. 20.

Secondly, There is a neceſſity of making it our main work, *Becauſe of the multiplicity of buſineſſes that is incumbent on every Chriſtian.* That ſtream had need to run freely and with full force, that muſt be divided into many channels. That eſtate had need to be large that muſt be parted among many children. Who can count the variety of works that every Chriſtian muſt be engaged in? how many dangers he muſt wade through? how many ſnares muſt he avoid? how many

many taunts and mocks muſt he abide? how many temptations muſt he conquer? how many graces muſt he exerciſe? how many luſts muſt he mortifie? how many duties muſt he perform? Every relation, every condition calls for anſwerable duty and diligence; every Ordinance muſt be improved by him, every Providence muſt be ſanctified to him: Mercies muſt, like a Ladder, mount him nearer to heaven: Miſery muſt, like the famine to the Prodigal, force him to haſten to his Father's houſe: His wife, his children, his ſervants, his neighbours, his friends, his enemies, his ſhop, his cloſets, his viſits, his journeys, do all require ſuitable ſervice; and who can perform it that is not diligent and ſedulous.

Conſider him in reference to God's immediate Worſhip, he muſt pray, hear, read, meditate, watch, faſt, ſanctifie Sabbaths, ſing Pſalms, receive the Sacrament; and in all walk humbly, reverently and uprightly with his God. Conſider him in reference to poor men, he muſt love mercy, and ſupply their neceſſities according to his ability, and not like a muck heap, good for nothing till carried forth; what ever men he deals with, he muſt do juſtly, love his neighbour as himſelf, and as God gives him opportunity provoke them to mind grace and ſanctity; as Muſk, perfume, if poſſible, all that he comes near. Conſider him in reference to himſelf, he muſt live ſoberly, vigilantly; his heart is like a ſubtil ſturdy thief, ever ſeeking to break the Goal, and therefore muſt have a ſtrong guard; his corrupt nature is like fire, and his whole man like thatch, and therefore he muſt keep a narrow watch; his ſenſes are the out-works, which Satan is ever aſſaulting, by them to gain the Royal Fort of the Soul, that he muſt defend them with care and courage day and night. What is ſaid of the Husbandman, is true of every Chriſtian, *His work is never at an end, the end of one work is but the beginning of another*; he muſt always be employed, either in dunging, dreſſing, ploughing, ſowing, harrowing, weeding, or reaping his ground; he hath no leiſure to be idle and lazie, who hath ſo much work lying upon his

Nullus mihi per otium exiit dies partem etiam noctium studiis vendico non vaco somno sed succumbo, & oculos vigilia fatigatos cadentesque in opere detineo. Sen. Epist. 67.

hand. *Seneca* thought Philosophy cut him out so much work, that he was necessitated to spend every day, and part of the nights, in making it up. Christianity, a nobler Mistress, as she gives better wages, so she commands greater work; that her servants may say well with the Emperour, Let no day pass without a line; and with *Solomon*'s housewife, not let their *candle go out by night*, *Prov.* 30.

The French Duke *de Alva* could say, (when he was asked by *Henry* the Fourth, *Whether he had seen the Eclipse of the Sun*) *That he had so much business to do upon earth, that he had no time to look up to heaven.* Sure I am, the Christian may say with more truth and conscience, *That he hath so much business to do for heaven, that he hath no time to mind vain or earthly things.* That servant who doth ponder the strictness of his Master, consider the shortness of his time, conceive the largeness of his task, and believe the weightiness of his work, how it must be done, or he is undone for ever, will be easily convinced, that it nearly concerns him, that it highly behoves him to shake off sloth and sluggishness, to gird up the loins of his mind, to give it the precedency in all his actions, to pursue it with industry against all opposition, to persevere in it with constancy to his dissolution, and, in a word, to make it his main business, his principal work.

CHAP. VIII.

A complaint that this Trade is so dead, and the World's Trade so quick.

THe use which I shall make of this Doctrine, shall be either by way of Complaint or Counsel.

First, By way of Lamentation. If godliness ought to be every ones principal business, *How sadly should it be lamented, that this calling is so exceedingly neglected?*

What

What one man is there of many that doth follow this trade, and exercise himself to Godliness? Men generally cry out *Trading is Dead*, their particular callings are gone; they make no considerable returns, they stand in their shops all the day idle: But may not God rather complain, The holy, heavenly trade is decayed and dead; general callings are left and lost; *Why stand ye all the day idle, and refuse to work in my vineyard.* While the Devil has whole droves to do his drudgery; the Flesh vast flocks to flatter its fancies, and the World many millions to admire and adore its vanities; *The wayes of* Sion *mourn, they are unoccupied, none come to the solemn feasts, all her gates are desolate.* While the Lawyers Closet is filled with Clients for counsel about their Estates, the Physitians Chamber with Patients about their bodily health, and the Tradesmans shop crowded with customers, Jesus Christ is left alone. Though he offereth wares which are of infinite worth, and stretcheth out his hand all the day long, yet no man regardeth.

It is reported of some *Spaniards* that live near the place where is store of fish, that they will rather go without them than take the pains to catch them; Heaven and Happiness, Saviour and Salvation are near men, they are brought to their very doors, and yet men will rather *lose* than *labour* for them, rather go *sleeping* to Hell, than *sweating* to Heaven; *All seek their own, and none the things of Jesus Christ.* *P. Pilgrim.*

Offer a crust to a Dog and he will catch at it, offer him a Crown, and he will contemn it; offer these men the crusts of vanity, and how greedily are they imbraced, while the Crown of Glory is most unworthily despised; like beastly swine they trample this pearl under their feet, and love to wallow in the mire.

But possibly you may say, that there are many that make Religion their business, only they are so near me that (according to the rule of Opticks which requires a due distance between the faculty and the object) I cannot behold them; they abound in every Country, Parish, Family, All are Christians and make the Worship of God their main work.

I must answer as he did when he saw the vast Army of *Antiochus*, *There are many men, but few Souldiers, many mouths but few hands*; there are many nominal but few real Christians; many that flourish like Fencers, *beating only the Air*, but few that fight in earnest *the good fight of faith*. Godliness hath many complemental servants that will give her the cap and the knee, a few good words and outward ceremonies, but Godliness hath few faithful friends that make her the Mistress of their affections, that give her the command of their hearts, and that wait upon her, and walk with her all the day long. Pretenders to her service are indeed like the sand of the sea numerous, but practitioners or faithful servants are like the pearl of the sea rare and precious; *many court her, but few marry her*; for indeed men generally deal with Godliness as the *Germans* with the *Italians*, or the *Dutch* with the *Spaniards*, hold a fair outward correspondency, enough to serve for mutual trade and traffick, but enter not into a near familiarity; they have no great intimacy with Godliness; its rather a stranger to them, whom now and then they bestow a visit on for fashion sake, than an indweller or constant inhabitant.

Lepidus Major a loose *Roman*, when his Comrades were exercising themselves in the Camp, would lay himself down to sleep in the shade, and cry out, *Utinam hoc esset laborare, would this were all the duty I were to do*: Such Souldiers are many who pretend to fight under Christs Banner; when they should be watching their souls, and warring with Satan and sin, they are sleeping and snoring, as if that were the way to work out their salvations. Reader, I must acquaint thee with the Physitians rule, that *Spontaneæ lassitudines morbos loquuntur*; *Weariness without some apparent cause is a sign of a diseased body*; so thy laziness doth speak a very unsound soul.

This complaint is urged with a threefold consideration.

First, *How eager is the worldling for wealth and earthly things?* though they loyter about the meat which endureth to eternal life, yet they can labour for the meat that

that perisheth; though they are so negligent about the Kingdom of Heaven, yet the Kingdom of Earth suffereth violence: What pains do the Mariners take for treasure? What perils doth the Souldier undergo for plunder? What labour and industry doth the Husbandman use for profit? he riseth early, sits up late, denieth himself, loseth his sleep, rides and runs too and fro, imbraceth all opportunities, is eaten up almost with cares and fears, all for the *earthly Mammon*, whilest the *heavenly Mansions* are like the unknown part of the world, which no man regardeth or looketh after: *They pant after the dust of the earth*, as greedily as hot creatures do after the air to cool their scorched entrails, *Amos* 2. 7. The Serpents curse is entailed on that poysonous brood, *the dust is their diet, they feed on ashes*, *Gen.* 3. 14. *Amos* 7. They laugh at dangers and trample upon difficulties, they force their way through darkness, and the shadow of death, through stifling damps and overflowing floods, through rocks and mountains in the pursuit of earthly treasures, *Job* 28. 9, 10, 11. Its said of the *Dutch* they are so industrious at Navigation that if it were possible to sail in ships to Heaven they would not come short of that Haven: Ah what pity is it that this jewel should hang in a Swines snout, which would so well become the Christians finger; that this diligence, this violence should be exercised about mens earthly and particular, which would so well suit their heavenly and general calling. The ambitious person, like the Panther, is so greedy of the poisonous Aconite (hung up by the Hunters purposely in vessels above their reach) of air and honour, that he never leaves leaping and straining thereat till he breaks and bursts himself in sunder. *Plin. nat. hist. lib. 8. cap. 27.*

The covetous man (saith one) *that hath more than enough, yet perplexeth himself with his own wants; look how like a fool he goeth, leading his Horse in his hand, and carrying his saddle on his back till he be pickled in his own sweat, and killed with cares, when his Horse would with ease carry him and his saddle.* The Voluptuous man, like the Drone, is busie about the glass of water baited with honey, in

in it he labours and wearieth himself even till he be drowned.

How do men (like the *Israelites* in the *Egyptian* bondage) travel up and down, and even weary themselves to *gather straw*. What pains do they take to hew unto themselves broken cysterns. Their chief strife is with the Toads, who shall fall asleep with most earth in their paws, who shall leave this world with most wealth in their hands; Their parts and gifts, their time and talents, are all improved to help forward their earthly trade, *They are wiser in their generation than the children of light.*

Jupiter asseruit terram mihi, tu assere cœlum.

Oh how lamentable is it that the Onions and Garlick of *Egypt* are preferred before the milk and hony of *Canaan*. *Luther* tells us of a noble man at *Vienna* in the time of his abode there, which made a great Supper, and in the midst of his mirth belched out this windy and blasphemous speech, *if God will leave me this world to live and enjoy my pleasure therein but a thousand years, then let him take his Heaven to himself.* This man spake what most men think; the bramble of their bodies reigneth, and fire ariseth out of it to consume the Cedar of their souls.

Sen. lib. 6. nat. cap. 26.

Tertul. de corona militis.

The Heathen have admired and bemoaned mans industry about earth, they have wondered what made man, who is of an erect countenance looking up to Heaven, thus to bow down and bury himself alive in the earth. *Tertullian* stood amazed at the folly of the *Romans*, who would undergo all manner of hazards and hardships to be Consul, which he fitly calls, *One years fleeting joy.* The Prophet tells such *that they rejoyce in a thing of nought*, *Amos* 7. Nay, the fore-mentioned Moralist tells us, that such worldlings *operose nihil agunt*, *Take a great deal of pains to do nothing.* That their whole life is but a laborious loitering, or at most a more painful kind of playing; their account will be nothing but Ciphers; like children they run up and down and labour hard to catch a gaudy Butterflie, which when caught will foul their fingers and fly from them. *O mortal men, how long will ye love vanity and follow after leasing*, Psal. 4.

Is

It is not ſad, that ſo noble a being as mans ſoul ſhould be wholly taken up with ſuch mean ſordid things. That phraſe in *Pſal.*24.5. *That hath not lift up his ſoul unto vanity*, is read by *Arius Montanus*, *He that hath not received his ſoul in vain.* O how many receive their ſouls in vain, making no more uſe of them, than the Swine of whom the Philoſopher obſerves, *Cujus anima pro ſale*, their ſouls are only for ſalt to keep their bodies from ſtinking. Who would not grieve to think that ſo choice a piece ſhould be employed about ſo vain a uſe.

Reader, If one ſhould be entruſted with the education of a great Prince (who was deſcended of the blood royal, and heir to a large Empire) and ſhould ſet him only to rake in Dunghils, or cleanſe Ditches, thou wouldſt exceedingly condemn ſuch a Governour. Wouldſt thou not think, *It is pity indeed, that ſo Noble a perſon ſhould be buſied about ſuch low unworthy projects.*

God hath entruſted thee with a precious ſoul, deſcended highly, even from God himſelf, claiming kindred with the glorious Angels, and capable of inheriting that Kingdom to which the moſt glorious Empires of the World are but Muckheaps. Art thou not one of them that employ this Princely ſoul, altogether about unſuitable and earthly practices, and cauſing it (as the Lapwing though it have a Coronet on its head) to feed on excrements? It was one cauſe of *Jeremiahs* ſad lamentation, *that the precious Sons of* Sion *comparable to fine Gold ſhould be eſteemed as earthen Pitchers*, *the work of the hands of the Potter*, that they which *were brought up in Scarlet*, *ſhould embrace Dunghills*, Lam. 4. 2, 5. Have not we more cauſe of ſorrow that mens ſouls, the precious ſons of God, ſhould be put to no better uſe than earthen Pitchers, that they which ſhould be brought up delicately in the nurture and admonition of the Lord, ſhould be buſie about droſs, and embrace Dunghills, that thy precious ſoul ſhould thus *lacquey* after earth and vanity, when it ſhould like an *Angel*, be alwayes ſtanding and waiting in the preſence of God.

Who can read the stories how *Domitian* the *King* spent his time in catching *Flyes*, *Solyman* the *Magnificent* in making *Arrow-heads*; *Achmat* the last in making *strings* for Bows; *Harcatius* the King of *Persia* in catching *Moles*; *Caligula* the Emperour in playing the *Poet*; *Nero* the *Emperour* in *Fidling*, and not admire at their *folly*; that such great Princes should busie themselves in things so infinitely below their places. But thy folly *Reader* (if one of them I am writing of) is far greater, in that thy practices are more below thy spiritual and heavenly principle. May I not say to thee as *Philip* to *Alexander*, (when he heard him singing) *Art thou not ashamed being a Kings Son, to sing so well: Art thou not ashamed being an immortal Angelical substance, the off-spring of God, and capable of his likeness and love, to be glewed, as a Toad-stool to the earth, to spend thy time and strength, venture the perishing of thy mortal body and immortal soul too, for that meat which perisheth.* It is storied of Pope *Sixtus* the fifth, that he sold his soul to the Devil for seven years enjoyment of the Popedom. What fool ever bought so dear? what mad man ever sold so cheap? yet every worldly person doth implicitly the same with this Pope. He selleth what is more worth than all the World for a little Wind. Ah, how costly is that treasure which makes him a beggar to all eternity.

O Lord, what a foolish silly thing is man, to prize and take pains for *husks* before *bread*, *vanity before solidity*, a *shadow* before the *substance*, the *Worlds scraps*, before the *costly feast*, the *dirty Kennels*, before the *Chrystal water of life*, an *Apple* before *Paradise*, a *mess of Pottage* before the *Birthright*, and the least *fleeting and inconstant good*, before the greatest, *truest and eternal good*. Their particular callings are but about *earth*, the lowest, meanest and vilest of all the elements in these callings, they deal but with *men and bruits*, their gains here at best cannot be *large*, because their lives here cannot be long, and yet how eagerly are they pursued? how closely are they followed? how constantly are they busied about them? their general callings are about their

their *ſouls*, their *eternal ſalvations*, in theſe they have to do with the *bleſſed God*, the *lovely Saviour*, in communion with whom is Heaven upon Earth, their gains here are above their thoughts, and beyond their moſt *enlarged deſires*, no leſs than infinite *and eternal*. The profit of godlineſs is invaluable above price. *It cannot be gotten for Gold, neither ſhall Silver be weighed for the price thereof, It cannot be valued with the Gold of* Ophir, *with the precious Onix or the Saphir. The Gold and the Chryſtal cannot equal it, and the exchange of it ſhall not be for Jewels of fine Gold: No mention ſhall be made of Coral or of Pearls, for the price of Wiſdom is above Rubies. The* Topaz *of* Ethiopia *ſhall not equal it, neither ſhall it be valued with pure gold, Job* 28. 15. to 20. yet how lingringly is this calling entred upon, how lazily is it followed, and how quickly caſt off, O fooliſh man who hath bewitched thee, that thou doſt thus diſlike and diſobey the truth.

I cannot more fitly reſemble man than to a ſilly Hen, which though much good Corn lie before her, takes little notice of it, but ſtill ſcrapes in the Earth. The favour of God, the promiſes of the Goſpel, the Covenant of Grace, the blood of Chriſt, the embroidery of the Spirit, the life of faith, the hope of Heaven, joy in the Holy Ghoſt, are laid before man, yet he overlooks them all, and lives like a Mole, digging and delving in the earth.

Though men ſee before their eyes a *period* and end of all earthly *perfections*, that the beauty, bravery of all earthly things is but like a fair Picture drawn on Ice, quickly periſhing; that their riches and eſtates are but like Snow, which children take much pains to rake and ſcrape together, to make a Ball of, which upon the Suns ſhining on, it preſently melteth away; though they ſee daily men that hoarded up Silver, and wrought hard for wealth, hurried away into the other World, leaving all their heaps behind them; yet they will take no warning, but as the ſilly Lark ſtill play with the *feather* in the Glaſs, till they are caught and deſtroyed by the *Fowler*: Men wrong themſelves, and miſconſtrue

God, who (as if he had hidden those things because he would have them sought, and laid the other open for neglect) bend themselves only to the seeking of those earthly commodities, and do no more mind Heaven, than if there were none. If we would imagine a beast to have reason, how could he be more absurd in his choice.

Plut. in vit. Anton.

What a beast is he to love his Silver above his soul, and lose his God for a little corruptible Gold? While he lives (like the King of *Armenia* by *Marc. Anton.*) he is a close prisoner in golden fetters, and when he dieth, this worldling may say to his darling, as *Cornelius Agrippa* to his familiar spirit neer his end, *Abi perdita bestia, quæ me perdidisti, Be gone thou wicked wretch, thou hast undone me.*

It was good counsel which was given *John* the third King of *Portugal*, to meditate a quarter of an hour every day on that divine sentence. (And O that Reader, I could perswade thee to it) *What will it profit a man to gain the whole World and lose his own soul, or what will a man give in exchange for his soul*: *Mat.* 16. I have read of a *Philosopher*, who living near a *Black-Smith*, and hearing him up every morning, at his *Hammer and Anvil*, before he could get out of his *Bed* to his *Book*; profest himself much ashamed, that such an *ignoble Trade* (as a Smiths) should be more diligently attended than his more *serious and excellent studies*: What sayest thou, Reader, Dost thou not blush to think that Worldlings are more busie and laborious about the low things, the rattles and trifles of this life, than thou art about the high affairs of *God* and thy *Soul*, the noble and serious concernments of *Eternity*?

CHAP.

CHAP. IX.

The Complaint continued, that this Calling is ſo much neglected, when ſuperſtition and ſin are embraced, and diligently followed.

SEcondly, *How do men make ſuperſtition and idolatry their buſineſs.* Though they are *careleſs* about *divine inſtitutions*, yet they are *zealous* for *humane traditions*. How zealous were the *Phariſees* for the inventions of their Elders? they called them *Maſhlamathath*, *Completions* or *Perfections*; eſteeming them both helpful to the obſervation of the Law of God, and alſo to the perfection of it. Superſtitious perſons do naturally think, that their poſtures, geſtures, ceremonies, and additions, do render the Worſhip of God more comely and more complete; but truly ſuch embrace a cloud inſtead of *Juno*, worſhip the ſhadow of Chriſt, whilſt the Prince himſelf goeth unſaluted. Men are exceeding prone to, and earneſt for ſuch vain and falſe ways and worſhip; partly becauſe its pleaſing to *corrupt ſpirits*, who naturally love a *fair ſhew in the fleſh*. A *pompous holineſs* ſuits beſt with a *proud heart*; partly becauſe theſe traditions were received from their Anceſtors: and as *Auſtin* obſerved in his time, men were reſolved, right or wrong, to be followers of their fathers. (Suitable to which, *Cicero* ſaid, *I will never forſake that way of divine ſervice which I have received from my forefathers, for any man's pleaſure, or by any man's perſwaſion.*) No, not though Chriſt himſelf died to redeem them from their *vain converſations, received by tradition from their fathers*, 1 *Pet.* 1. 18, 19. Hence, though they are ſo backward where God commands, yet they are forward when men command. What an out-cry doth *Micah* make for his *Idol*? What a privy ſearch doth *Laban* make for his *Image*? *Gideon* muſt die for throwing down the *Altar of Baal*: How earneſt are many for *Prieſts*, *Tapers*, *Altars*, *Sacrifices*, *Days*, *Meats*,

Meats, Conſecrations, the Holy of Holies, Croſſing and Cringings. In theſe their zeal is hot, boiling over to the ſcalding of themſelves and others. Though this fervency is aptly compared to a Ship without ballaſt, over-tired with ſails, which in a ſtorm caſts away all abord her; they *diſeſteem their eſtates and poſſeſſions in compariſon of idolatry and ſuperſtition.* Such perſons are not only *liberal*, but *laviſh*. *Jeroboam* will be at great coſt for his *Idols*, they muſt be, not *Iron* or *Brazen*, no not *Silver*, but *Golden Calves*; not guilded over, but *maſſie, molted Gold*: *They laviſh gold out of the bag, and weigh ſilver in the ballance, and hire a gold-ſmith, and he maketh it a god, and they fall down and worſhip it. Iſa.* 46. 6. The *Iſraelites* will ſpare their Jewels for their Idols, *Exod.* 32. 3. *Micha*'s mother, to make molten and graven images, will lay out *eleven hundred ſhekels of ſilver*, *Judg.* 17. 2, 3. The *Papiſts* are ſo *prodigal*, though it is the leſs wonder in them, becauſe they hold ſuch actions meritorious of ſalvation, (and what would not a man give or do to be ſaved?) that not only their *Churches*, but even *Cloiſters*, are ſtuck and ſtuft with *coſtly, pearly preſents*, to their ſuppoſed Saints. The *Indians* in the Iſle of *Zeilon*, having a conſecrated *Apes tooth* got from them, offered an incredible maſs of treaſure to recover it. How many zealots, that will hardly give a penny to the relief of a poor Chriſtian, throw away pounds for the maintenance of ſuperſtition?

Diodor. Sic.

They *ſlight their relations, to further their idolatrous devotion.* The ſuperſtitious Jews would ſacrifice their children to *Moloch*, 2 *King.* 17. 17. The *Carthaginians* at one time (after they had received an overthrow by *Agathocles*) ſacrificed two hundred of their prime Nobility to appeaſe their incenſed deity: *Good God, whether is man faln!* to be more cruel than a *Beaſt* to the children of his own *body*? What ſlavery is it to ſerve Satan, and what liberty to ſerve thee?

Verberari à damone malle-bat quàm à Deo coronari. Mendoz. in 1 Sam. 8.

Nay, they will ſacrifice not only their eſtates and children, *but their lives and all their outward comforts* to ſuperſtition. How did the worſhippers of *Baal* cut and lance themſelves? *Ahaz* ſacrificed to the *gods of Damaſcus* that ſmote

ſmote him, 2 *Chron.* 28. 23. ſo fervent he was, that he choſe rather, in the ſervice of falſe gods to be *ſcourged*, than in the ſervice of the true God to be *ſaved*.

Among the *Mahometans* are a Sect called the *Derviſes*, whoſe ſharp and ſtrict penances exceed thoſe of the Papiſts; they live on the tops of hills, ſolitary, for contemplation, faſt, till nature be almoſt decaied, have no cloaths but to cover their nakedneſs, wear ſuch maſſie fetters of iron upon their legs, that they can ſcarce ſtir, and yet go as faſt as they can with them many miles, to viſit the ſepulchres of their deluded Saints. *Perk. Pilgrim. p.* 1478.

The *Turks* willingly lay down their lives in their wars, to propagate their Religion, which their Prophet hath taught them muſt be done, *non diſputando, ſed pugnando*; *not by diſputing with, but by deſtroying others*. The unhappy Jeſuite (though his Religion be an *heap of formalities*, as the Turks a *bundle of fooleries*) is yet ſo zealous for it, that *Campian* could impudently, in a Letter to Queen *Elizabeth*'s Council, affirm, *That as long as there was one Jeſuite left for* Tyburn, *they had vowed never to deſiſt endeavours to ſet up their Religion in this nation.* O devout ungodlineſs, or ungodly devotion! how few take ſuch pains to go to heaven, as many do to go to hell? *Alcoran.*

Alas, *what ſorrow doth this call for, and command?* that men ſhould be ſo hot and fiery in Will-worſhip, in falſe Worſhip, waſting their wealth, cutting and carving their bodies, as if they were made only to be their ſlaves, and themſelves to be the Tyrants over them; laying out ſo much coſt, and exerciſing ſo much cruelty, for that which is worſe than nothing, for that which will not only not profit them, but extremely and eternally prejudice them; and in the interim, the eaſie yoke of Chriſt is ſcorned, the power of godlineſs ſlighted, which might be minded with much more mildneſs and mercy to their outward and inward man.

It was a good meditation of a fore-quoted Author, *Thoſe that travel in long pilgrimages to the holy Land, what a number of weary paces they meaſure? what a number of hard lodgings and known dangers they paſs? and at laſt, when they are come within view*

view of their journeys end, what a large tribute they pay at the Pisan *Castle to the* Turks *? and when they are come thither, what see they but the bare Sepulchre wherein their Saviour lay, and the earth that he trode upon, to the increase of a carnal devotion ? What labour should I willingly undertake in my journey to the true Land of Promise, the celestial* Jerusalem, *where I shall see and enjoy my Saviour himself? What tribute of pain or death should I refuse to pay for my entrance, not into his Sepulchre, but his Palace of Glory, and that not to look upon, but to possess it.*

Thirdly, as many make the world their main work, and others superstition their principal occupation, so most make *wickedness their chief, their constant trade and business.* While sanctity is but coldly entertained, but complemented with, sin is laid in the bosom and heartily embraced; the turnings and windings that are in the sinners way, are not easily to be observed; the pains which he takes to bring forth and breed up those birds, which will peck out his own eyes, can neither be fully described, nor sufficiently lamented. In what haste and hurry is *Absalom* for an *halter?* what *work* doth lust make in *Ammon* to *waste* his body, and send his soul to endless *woe?* how fast doth *Gehazi* run after a *Leprosie*, as if he might come too late? how *sick* and *violent* is *Ahab* for *Naboth*'s *Vineyard?* how fiercely doth *Balaam* ride, even without reins, after the *wages of unrighteousness?* how eager and earnest were *Pharaoh* and his *Egyptians* to fight against God? what a stir, what a do they make to overtake destruction, and to *sink like Lead in the midst of the mighty waters? Joshua* could stop the *Sun* in his course, but not *Achan* in his *covetous career. Paul*, before his conversion (as one observes) followed the Saints with such close persecution, and was so *mad* upon it, that like a tired Wolf, wearied in worrying the flock, he lay panting for breath, and yet still breathed out persecution; in one journey he travelled one hundred and sixty miles, (namely, from *Jerusalem* to *Damascus*) as an inquisitor for private heresie. At *Muscleborough*-field many of the

the *Scots* ran away ſo faſt, that they fell down dead; truly ſo do men by ſin, run away a-pace from God, even to the ruing of themſelves here, and tormenting themſelves hereafter. They run as faſt as if they feared that hell would be full before they came thither.

The wicked man travelleth with pain all his days, Job 15. 20. A wicked mans whole courſe is ſpent in carking care, as the *LXX* read it. He hath many ſharp throws, bitter pangs, before he can bring forth that hideous horrible Monſter, *Sin*. Some women are very long in labour, ſeveral days in pain; but a wilful wicked man travelleth with pain *all his days*, he works himſelf weary in digging deſcents into hell, and labours harder at it than many do for heaven. I remember *Buntingus*, in his *Itinerarium totius Sacræ Scripturæ*, when he comes to the travels of *Antiochus Epiphanius*, that fierce enemy of God's people, firſt relates the tedious journeys (in all, eight thouſand one hundred fifty three miles) various hazards, deſperate dangers and difficulties, which this wicked wretch underwent to ſatisfie his malice, and gratifie his revengeful ſpirit, and then concludes thus, *We ſee that the wicked with more ſorrows, troubles and vexations, gain eternal damnation, than the juſt, though they ſuffer grievous affliction, obtain everlaſting ſalvation. For amongſt all the* Patriarchs, *good Princes and Prophets, there is not found any that had ſo many long and tedious journeys as this* Antiochus, *who continually oppreſſed his mind and conſcience with unprofitable vanities and wicked thoughts, and at length had a miſerable and terrible end.*

Though God hath few *diligent ſervants*, yet the devil hath many *drudging ſlaves*, that work hard at grinding in his Mill all their days. Their *calling* is a *trade* of *corruption*, which they follow with diligence and conſtancy. *They plow iniquity, ſow wickedneſs, and reap the ſame, Job* 4. 8. Alas, what pains do they take to pollute themſelves ſpiritually, and periſh eternally? *They plow iniquity*; plowing is no eaſie lazy work. We ſay of ſuch works as require much pains, *A man were as good go to plow all day*; theſe ſons of

Belial, that will not ſtoop to the eaſie yoke of the Saviour, can ſubmit their proud necks to the hard yoke of Satan, and follow his plow willingly. Sin is their *diet*, their *meat* and *drink*, *They eat the bread of violence, and drink the wine of deceit*, *Prov.* 4. 17. Nay, it is their dainties, their delicates; *Let me not eat of their dainties*, *Pſal.* 141. 4. Theſe Apiſh Monkies (who now and then act the part of Chriſtians without a principle of Chriſtianity) feed on Spiders, on Poiſon. Further, it is not only their *nouriſhment* in the day, but their *refreſhment* in the night: *They cannot ſleep unleſs they cauſe ſome to fall*, *Prov.* 4. 16. Till their ſtomacks are gorged and glutted with the ſweet meats of ſin, and thereby their heads filled with filthy fumes and vapours ariſing thence, they can take no reſt. They love ſin above ſleep, and let them but *riot*, they will loſe their *reſt*. The *Murderer riſeth with the light*, to cut aſunder the ſilver threed of his neighbours life. The *Drunkard*, that helliſh good husband, can be all night drinking healths to others, whilſt he leaves none to himſelf; how often doth his brains crow before break of day? The *Thief* and *Adulterer* love and long for darkneſs, to cover and countenance their curſed deeds, *Job* 24. 14, 15, 16. *Prov.* 7. 9. Once more. As ſin is their nouriſhment, their food and ſleep, ſo it is their *garment*, their *ornament*. *Pride compaſſeth them about as a chain, violence covereth them as a garment*, *Pſal.* 73. 6. A chain of Pearl doth not better become their necks, nor the richeſt robes adorn their backs, than ſin doth, in their judgments, become and ſuite their ſouls: they *glory* in their *ſhame*. *Plato* ſaith of *Protagoras*, that he boaſted, whereas he had lived Sixty years, he had ſpent Forty years in corrupting youth. They brag of that which they ought to bewail.

They plot ſin with their heads, *they conceive miſchief*, *Pſal.* 7. 14. They affect ſin with their hearts, *their hearts are after their covetouſneſs*, *Ezek.* 33. They act with their *hands*, what their *heads* forge, and their *hearts* favour; they do evil with both hands earneſtly, *Micah* 7. 3. They work ſo hard, till they are *weary*, *Thou haſt wearied thy ſelf in the multitude*

multitude of thy counſels, *Iſa.* 47. 13. *Pliny* ſaith of the Scorpion, that there is not one minute wherein he doth not put forth his ſting; theſe cannot ceaſe *from ſin*, 2 *Pet.* 2. they do even contend which of them ſhall exceed in ſin, as unhappy boys ſtrive who ſhall go fartheſt in the dirt.

All the *rubs* which are laid in their way, do rather increaſe their *rage* than hinder their *riot*. When God would ſtop the ſtream of their luſts by his prohibitions, laws, judgments, like waters dammed up, they ſwell the more, and like the poſſeſſed perſon break all thoſe cords in pieces. When *Paul* chides the *Epheſians* for their idolatry, they cry out for it with the greater vehemency. When *Steven* had reproved the *Jews* for their cruelty, they were cut to the heart, and gnaſh upon him with *their teeth*, *Act.* 7. 54, 57. When *Ahaz* was hampered in affliction, like a mad dog he bites at his chain, and *ſins yet more in his diſtreſs againſt the Lord*. When the ſinners tide of nature is thwarted and croſs'd by the winds of reproof, or ſome judgment, what a ſtorm is preſently raiſed? how doth he, like the Sea, preſently diſcover and *foam out his own ſhame*. Though God command, intreat, perſwade, threaten, promiſe; yet all this phyſick doth often but move and ſtir, not remove nor purge away their ill humors. O how deadly is that diſeaſe which no Phyſick can cure? and how tough is that wood which no wedge can cleave? The bird will beware of the pit-fall in which ſhe hath been caught, and the beaſt of the ſnare in which he hath been taken; but brutiſh man, more fooliſh than beaſts, will not be parted from ſin, though he hath been ſharply puniſhed for it.

• *The wicked are eſtranged from the womb, they go aſtray as ſoon as they are born, ſpeaking lies*; their poiſon is like the poiſon of a Serpent, they are like the deaf Adder that ſtoppeth her ears, which will not hearken to the voice of charmers, charming never ſo wiſely, *Pſal.* 58. 3, 4, 5. The Serpent, when ſhe begins to feel the charmer, clappeth one ear preſently to the ground, and ſtoppeth the other ear with her tail, although by hearkning to the charmer, (as ſome obſerve)

ſerve) ſhe would be provoked to ſpit out her poiſon, and renew her age. So hot is man upon his harlot ſin, that he is deaf to all that would counſel him to the contrary, he ſtoppeth his ear, hardneth his heart, ſtifneth his neck, againſt the thunders of the Law, the ſtill voice of the Goſpel, the motions of the Spirit, and the convictions of his own conſcience. When ſin calls, they run through thick and thin for haſte; when the world commands, how readily do they hearken, how quickly do they hear, how faithfully do they obey? but when the bleſſed God crieth to them, chargeth them by his unqueſtionable authority, beſeecheth them for their own unchangeable felicity, they (like ſtatues of men rather than living creatures) ſtand ſtill and ſtir not at all. Other things move ſwiftly to their centers, *Stones* fall tumbling *downward*, *Sparks* flie apace *upward*, *Conies* run with ſpeed to their *burrows*, *Rivers* with violence to the *Ocean*, and yet ſilly *Man* hangs off from his Maker; that neither intreaties, nor threatnings, nor the word, nor the works of God, nor hope of heaven, nor fear of hell, can quicken or haſten him to his happineſs. Who would imagine that a reaſonable ſoul ſhould act ſo much againſt ſenſe and reaſon? Where is the Saint that is not ſhamed by the very damned? Sinners *drive furiouſly* (like *Jehu*) againſt their *God*, their *Sovereign*; but Saints, like *Egyptians*, *drive heavily*, though they are marching in the road to the *heavenly Canaan*. Ah, who preſſeth towards the mark, for the price of the high calling? who works ſo hard, to be preferred to the beatifical viſion, as wicked men do to be puniſh'd with eternal deſtruction? they *ſweat* at ſowing in the devil's field, when all they ſhall reap thereby will be *damnation*, and thou *freezeſt* in ſeeking God's favour, when the fruit thereof will be everlaſting *ſalvation*.

O Reader, conſider and mourn, that the deceitful *world* (who will leave their lovers in the greateſt danger) ſhould have ſuch hot and violent woers; that *Superſtition* ſhould be ſo greedily caught at, though, like Hemlock, it makes them run mad that eat it, and ends often in deſperation; nay, that the loathſome monſter *Sin*, (whoſe father is the devil, whoſe

whoſe ſervice is perfect ſlavery, whoſe Jointure is *blackneſs of darkneſs for ever*) ſhould have ſo many, and ſuch eager, earneſt Suitors; and yet Godlineſs (whoſe birth is noble from Heaven, whoſe perſon is lovely, *the beautiful image of the bleſſed God*, whoſe portion is large, no leſs than *Eternal life*) ſhould be by moſt wholly ſlighted, and at beſt, but coldly courted. Surely this ought to be for a lamentation. Good God whither did man go when he departed away from thee!

The antient men wept when they ſaw the foundation of the Second Temple laid, conſidering how far it came ſhort of the glory and beauty of the Firſt, *Ezra* 3. 12. What cauſe have we then to weep floods of tears when we ponder how ſhort man is, nay, how contrary man is to his primitive purity and perfection? Godlineſs was then his *buſineſs*, but is now his *burthen*; Sin was then loathed as his *bane*, but is now loved as his *daily bread*.

CHAP. X.

An Exhortation to make Godlineſs our buſineſs in the whole courſe of our lives.

THE ſecond and principal Uſe which I ſhall make of this Doctrine, ſhall be by way of Exhortation; *Ought Godlineſs to be every ones buſineſs?* then Reader let me perſwade thee in the fear of God to put this Precept into practice: *Exerciſe thy ſelf to Godlineſs.* Let it be the chief trade thou driveſt, the principal calling thou followeſt, to worſhip the true God in heart and life, according to his revealed Will. I hope thou art ſatisfied in the weight of the Reaſons already delivered; what canſt thou ſay, why thou ſhouldſt not preſently ſet upon the work. Thou haſt heard it is the great end of thy being and continuance in this world, That it is an employment of the greateſt concernment; How it is *Soul-work*, *God-work*, *Eternity-work*; That it muſt of

neceſſity be made the main buſineſs, or otherwiſe all thy labour will be loſt: Canſt thou eaſily break this threefold cord; let Conſcience judge between God and thee, whether ſuch a work as this is, doth not deſerve all thy time and ſtrength, thine utmoſt care and greateſt diligence, and ten thouſand times more than thou canſt poſſibly give it. Thou haſt alſo read how fiery and furious Worldlings, Formaliſts, Sinners are for their *Dalilahs* and *Miniems*; Oh why art thou ſo ſlothful *to go in and poſſeſs the good land*, Judg. 18. 3.

Ælian l. 2 Var. Hiſt. c. 28. *Themiſtocles* ſeeing two Cocks fight, when he was going to a Battel, pointed his Souldiers to them and ſaid, *Do you ſee yonder Combatants, how valiantly they deal their blows? with what fury they fight? and yet they fight not for their Countrey, nor for their Gods, nor for the honor of their Anceſtors, nor for Glory, nor Liberty, nor Children? What courage then my brave Countreymen, ſhould this put into our hearts, on whoſe reſolution all theſe depend, and by whoſe valour they ſubſiſt?* So ſay I to thee, *Reader, Doſt thou ſee yonder Worldling, how he rideth, runneth, toileth, moileth, ſweateth, waſteth his ſtrength, wrongeth his body makes a very pack-horſe of it, and will ſcarce allow it time to eat or ſleep? Doſt thou ſee yonder Superſtitious perſon how zealous he is for the inventions of men, laying his Eſtate, Limbs, Liberty and Life at the feet of his own Idol? how like one upon a fiery Steed full of mettle, he rides poſt out of Gods way, and from Gods Word? Nay, doſt thou ſee yonder Sinner, what time he ſpends, what miſeries he endures? what Wealth he waſtes? how hard he labours to gratifie his Luſt? And yet theſe work not for the Blood of Chriſt, nor for the Love of the Father, nor for the Graces of the Spirit, nor for freedom from the Curſe of the Law, the ſlavery of Satan, the torments of Hell, nor for their Souls, nor for their God, nor for fulneſs of joy, and the pleaſures that are at Gods right hand for evermore? What Zeal and Fervency ſhould this put into our hearts, Dear friends! and what diligence and induſtry into our hands, when we work and trade for all theſe? and if we make them our buſineſs our labour ſhall not be in vain in the Lord.*

Exerciſe

Exercise thy self to Godliness, not to Superstition: As the Ivy in time eats up the very heart of the Oke it groweth about; so doth Formality and Superstition the very heart and life of Religion; Let Gods Laws, not thy own or others Lusts be the Rule whereby thou governest thy heart and life.

Superstition (saith an eminent Divine) is to true Holiness, what the Concubine is to the true Wife; who is sure to draw the Husbands love from her; this Brat the Devil hath long put out to nurse to the *Romish* Church, which hath taken a great deal of pains to bring it up for him, and no wonder when she is so well paid for its maintenance, it having brought her in so much worldly treasure and riches. *Gurnal. Christ. incomp. arm. part. 2. ed. 1. 2. p. 224.*

What some observe of Horse-hairs, that, though liveless, yet lying nine dayes under water, they turn to Snakes, may pertinently be applyed to superstitious Ceremonies, which though at first dead, or held at most but indifferent, yet in continuance of time have quickened and done much mischief. There is a simplicity in the Word and Worship of God, which I would intreat thee to look after. (*I fear lest your minds should be corrupted from the simplicity which is in Christ*, 2 Cor. 11. 3.) not as simplicity is opposed to wisdom, but as simplicity is opposed to mixtures; Compositions do but diminish and abate the virtue of Simples. The more natural and simple the Wine is, the more pure it is, *mixtures do but adulterate it*. The more simple the Worship of God is, (I speak of Gospel simplicity and order) the more pure it is, humane inventions and mixtures may *abase* it, they cannot *adorn* it. Gods Altar under the Law must be of earth. *If thou lift up a tool upon it, thou hast polluted it*, Exod. 20. 24, 25. Men are apt to think, that by lifting up tools on Gods Altar, they *polish it*, but God himself saith they *pollute it*.

When the Church was in her infancy, she was drest in the swadling cloaths of Ceremonies, but since she is grown up, God hath provided her other attire. To the Jews, the Sun of righteousness was behind, and therefore the

the ſhadow of thoſe Ceremonies was before. They were in force and power, but to us Gentiles the Sun of righteouſneſs is before, and therefore the ſhadow of Ceremonies is behind. When Chriſt came, thoſe ſhadows ſeemed to ſay, as the Angels to *Jacob*, *Let us go, for the day breaketh*, Gen 32. 26. at the death of Chriſt the Vail of the Temple was rent in twain, from the top to the bottom, to acquaint us that the Jewiſh Ceremonies muſt then vaniſh, *Mat.* 27. 51.

Reader, I would not be miſtaken, I do not adviſe thee againſt that order and decency, which is commanded in the Worſhip of God, nor againſt active obedience to authority in things that are circumſtantial, or not directly, nor conſequentially forbidden in Scripture, but I would counſel thee to beware, leſt (like the Dog in the Fable) whileſt thou art ſnapping at any ſhadow thou doſt not loſe the ſubſtance; and withal I muſt tell thee, that as when the ſhadows grow long, its a ſign the Sun is declining; ſo *when thoſe ſhadows*, thoſe even indifferent things encreaſe, uſually the ſubſtance, *the light of holineſs decreaſeth.*

When Corn runs out into ſtraw and chaff, thoſe that feed on it, may well be thin and lean, but when it runs into ear and kernel, thou mayſt expect ſuch as eat of it to be fat and well favoured; when Religion runs into Formalities and Ceremonies, her followers can never be thriving ſpiritually, they may ſtarve for all the gaudy flowers wherewith the ſeveral diſhes on her table are decked and ſet forth; it is the power of godlineſs alone, which like wholſom and ſubſtantial food, will diſtribute nouriſhment and ſtrength to the inner man; I expect nouriſhment from bread, not from ſtraw or ſtones, becauſe God hath annext his bleſſing to the former, not to the latter. *I look for ſpiritual ſtrength from divine inſtitutions, not from humane inventions, becauſe Gods promiſe is made to word-worſhip, not to will-worſhip*; one would think the ſparks of that fire wherewith *Aarons* Sons were conſumed, ſhould fly in the faces of men, and make them afraid to offer up to the Lord what *he commanded them not*, Levit. 10. 1. 2.

Exerciſe

Exercise thy self to this Worshipping the true God according to his revealed Will. Do not dally and trifle at it, be not cold and careless about it. Take heed of the Worldlings politick principles. *Fair and softly goeth far*; *Too much of one thing is good for nothing*; *Its good to be Religious, but not too conscientious*; *A little moderation would not do amiss*. These men would serve thee as ignorant Montebanks do their Patients, that whilst they go about to cool the Liver (lest it should set the blood in a flame) kill the Stomach, and thereby necessarily destroy the body. They pretend some fear that thou mayest work too hard, even to thy hurt, when thou canst never do enough, much less, too much, for thy God and thine everlasting good: I must needs tell thee that there is an impossibility of dividing thy service betwixt thy sins and thy Saviour, and of parting thy heart and work between the world and the word. *No man can serve two Masters*, Mat. 6. 24. If like a Meteor thou hangest between Heaven and earth, haltest between Christ and the flesh, as a hunting Dog between two Hares, running sometime after this, sometime after that, thou wilt be sure at last to lose both.

Those creatures under the Law, which did both move in the waters, and hover up and down in the Air, were unclean in Gods account, *Lev.* 11. 10. There is a story of a Bastard Eagle, which hath one foot close like a Goose, with which she swims in the waters, and dives for fish, and another foot open and armed with talons, with which she soareth in the Air, and seiseth her prey; but she participating of both natures, is weak in either, and at last becomes a prey to every ordinary Vulture. The *ambodexter* in Religion who is both for the flesh and the Spirit, for Riches and Righteousness is all his time a servant of sin, and will at last become a prey to Satan.

Wherefore I must intreat thee, Reader, to make godliness thy sole design and delight, thy main occupation and recreation. If thou find not the golden veins upon the surface, or just under the skin of the earth, do not throw off thy trade, nor cast away thy Tools, but delve and dig lower,

thou ſhalt certainly at length come to the rich treaſure.

ἀνδαῖος. The vertuous man in Greek is denominated from a word that ſignifieth induſtrious and diligent. Labbou is the way to get and increaſe vertue, and the more vertuous thou art, the more laborious thou wilt be, frequent uſe muſt keep thy ſpiritual arms from ruſt.

In operibus ſit abundantia mea, divitiis per me licet abundet quiſquis voluerit. Plutarch.

It is a more worthy thing to abound in *work*, than to abound in *wealth*. *Melanchthon* ſpake nobly, *Let others take Riches, give me Labour.* They who have been buſie about much meaner ſtudies, have yet purſued them with incredible pleaſure, and extraordinary pains. *Endymion* ſpent whole nights on Rocks and Mountains, in contemplating the motions of the Stars. It is ſaid of *Criſippus, That he was ſo intent on his Book that he had ſtarved his Body, had not his Maid*

Cicer. Ep. lib. 9. *put meat into his mouth.* *Cicero* profeſt, *He would part with all he was worth, that he might but live and dye among his Books*: did they reckon Humane Knowledge, that curious piece of vanity at ſo high a rate, that they would trample on their poſſeſſions, take any pains to procure it, to promote it? What a price ſhouldſt thou ſet upon Godlineſs, upon Divine Knowledge, *which is the very ſeed of eternal life? Joh.*17.3. ſhouldſt not thou undervalue thy eſtate and ſtrength for it? ſhouldſt not thou ſpend all thy time, imploy all thy talents, and improve all thy opportunities for the furthering of it? O that holy *Paul* might be thy pattern: *Herein I exerciſe my ſelf, to keep a conſcience void of offence towards God and Men,* Act.24.16.

Ἀσκῶ με exerceo, laboro, totus ſum in hac re, ut inculpate Deo ſerviam nec homines offendam. Here is *Pauls* precious cabinet, and his care to preſerve it; his *Cabinet* was his *conſcience void of offence*, a treaſure of ineſtimable value; in this *Cabinet* were all the jewels of Divine Graces. His Faith and Love, his Hope and Humility, his Patience and Heavenly mindedneſs were gliſtering in it gloriouſly, like ſo many coſtly and ſparkling Diamonds; but obſerve *Pauls* care of this *Cabinet*, *I exerciſe my ſelf to keep a conſcience void of offence*, *Paul* knew many ſubtile thieves went abroad, and therefore he muſt make it his buſineſs to keep his pearls, or otherwiſe they would be ſtoln from him. He knew if he were *robbed* he were *ruined*; nay, if but a

flaw

flaw were made in the jewel of his *conſcience*, it would be of exceeding ill conſequence to him, therefore he did *exerciſe himſelf to keep a conſcience void of offence.*

Again, *Exerciſe thy ſelf to Godlineſs*, make it thy buſineſs *in the whole courſe of thy life*, nay, *in every paſſage of thy converſation.* As the blood runs through the whole body, and every vein of the body; ſo Godlineſs muſt run through our whole converſation, and every particular action of it. Godlineſs muſt be like the Sun (though its ſcituation be in Heaven, and that the main place of its reſidence) enlighten and warm the whole body of the air, and all the earth by its influence, ſhine on all thy natural, civil and ſpiritual works, *nothing muſt be hid from the heat thereof.* Reader, obſerve the command, *Be ye holy in all manner of converſation*, 1 *Pet.* 1. 15.

The Greek word (ἀναστροφὴ) and the Latin word (*converſatio*) for *converſation*, come of a Verb that ſignifieth to turn, to note, that which way ſoever a Chriſtian turneth himſelf he muſt be holy; he muſt be holy in his cloſet alone, holy among company, holy at home, holy abroad, holy in his ſhop, holy among his ſheep, holy in the Church, holy in his chamber, holy at his table, holy in his travails, holy in proſperity, holy in adverſity, holy in every relation, and in every condition, *in all manner of converſation.* As oyl is laid over all colours to make them durable; ſo Godlineſs muſt be laid on every part and practice of our converſation, and thereby they will be permanent to our comfort, and run parallel with the line of Eternity. We lay *gold*, becauſe excellent, on all ſorts of mettals; *Godlineſs*, which is more precious than fine gold, muſt be laid on our Naturals, Morals, Intellectuals, all of them muſt have their virtue and value from it. The truth is, they all like *Cyphers* ſtand for nothing, unleſs this figure be joyned with them, and put before them.

Believers are commanded to be *holy men*, Exod. 22. *ult.* In the Original it is *men of holineſs*, and *ye ſhall be men of holineſs unto me*, that is, *all over holy*; As Chriſt is called *a*

man of ſorrows, becauſe his whole man, body and ſoul was ſteeped in tears, and his whole time from the Womb to the Tomb was ſpent in ſorrows and ſufferings, full of tribulations. And as Antichriſt is called a man of ſin, becauſe he is, as *Beza* obſerves well, *Merum ſcelus*, *Meer ſin*, nothing but ſin, *Iſa.* 53. 3. 2 *Theſſ.* 2, 3. ſo the children of God ſhould be *men of holineſs*, meer holineſs, made up of holineſs, nothing but holineſs, every part of them ſhould be holy, and every deed done by them ſhould be holy; holineſs in their hearts ſhould, as the Lungs in the body, be in continual motion, and holineſs in their life muſt run through all their works, as the *Woof* through the whole *Web*.

The Jews had their daily, weekly, monethly, yearly addreſſes unto God, to teach us that we muſt be alwayes trading Heaven-ward, that there muſt be an unwearied commerce, an uninterrupted intercourſe betwixt God and our ſouls. Saints lives are therefore compared to a walk, and called a *walking with God*, or *a walking before God*; they muſt ſtill walk as in company with him, and tread every ſtep as under his eye, *Gen.* 5. 22. and 17. 1. The *Planets* becauſe of their wandring nature, are ſometime nearer to, ſometime further from the earth, yet always within the *Zodiack*, the high-way of the Sun. So the Chriſtian, though he be ſometimes ſtooping to the earth in his particular calling, ſometime mounting up to Heaven in the immediate Worſhip of God, yet he muſt alwayes be in the path of godlineſs; *The high-way of the Sun of Righteouſneſs. Be thou in the fear of the Lord all the day long*, ſaith *Solomon*, *Prov.* 23. 17. Whether a Chriſtian be eating, or drinking, or buying, or ſelling, or plowing, or ſowing, or riding, or walking, whatever he be doing, or where ever he be going, *he muſt be alwayes in the fear of the Lord*; Godlineſs muſt be his guide, his meaſure and his end; as the ſalt it muſt be ſprinkled on every diſh to make it ſavoury. Thy life, O Chriſtian, muſt be ſo led that it may be a continued ſerving of God.

The *Precept* is full (though if a true Chriſtian thou wilt

wilt esteem it thy *priviledge*) that whatsoever thou dost, thou art to *do all to the glory of God*, 1 *Cor.* 10. 31. God must be the *Alpha and Omega*, the beginning and end of all thy actions; thy duty is to pass the whole time of thy sojourning *here in fear*, 1 *Pet.* 1. 17. Every moment must be devoted to God; and as all seasons, so all actions must be sacred. There is a Prophesie, that in *Jerusalem*, *In that day shall there be upon the bells of the horses, Holiness to the Lord; and the pots in the Lords house shall be like the bowls before the Altar; yea, every pot in Judah and Jerusalem shall be holiness to the Lord of hosts*, *Zach.* 14. 20, 21. Mark, the same inscription is to be upon the bells of horses, and on every pot which was on the high Priests Mitre, *Holiness to the Lord*: to teach us, That every thing, though but of common use, should be sanctifi'd to God's service; *That every ordinary enterprize* (saith *Calvin*) *should be a sacrifice.*

ut quicquid aggrediantur homines sit sacrificium. Calv. in loc.

In the prosecution of this Exhortation, I shall

First, Speak to the nature of this duty, and *manner* how a Christian must exercise himself to godliness in the whole course of his life, and in every part thereof.

Secondly, I shall lay down *some means* for the accomplishing this duty.

Thirdly, I shall annex *some motives* to encourage the Reader in this holy trade and calling.

First, as to the *manner*, how a Saint may in every passage of his life follow this trade, I shall divide my discourse into these several heads.

1. How a man may make godliness his business *in Religious actions*, or *the Worship of God in general*; as also *in his carriage, in hearing or reading, in prayer, at the Lord's Supper, and on the Lord's day in particular.*

2. How a Christian may make Religion his business *in his natural actions of eating, drinking, sleeping and cloathing.*

3. *In his Recreations.*

4. *In his particular vocation or calling.*

5. *In reference to his Relations and Family.*

6. *In his dealings with all men.*
7. *In all conditions, whether of proſperity or adverſity.*
8. *In all companies, whether good or bad.*
9. *In ſolitarineſs, or when he is alone.*
10. *On a week-day, from morning to night.*
11. *In his viſiting the ſick.*
12. *Upon a dying bed.*

CHAP. XI.

How a Chriſtian may make Religion his buſineſs in ſpiritual performances and religious actions.

FIrſt, *Make Godlineſs thy buſineſs in Religious duties.*

I ſhall put that firſt in order, which is firſt in nature and excellency: and truly, Friend, thy ſpecial care muſt be here; thy greateſt diligence will be little enough when thou comeſt ſolemnly into God's preſence. Cleanly men waſh their hands, and bruſh their cloaths every day; but when they are to dine with a King, they will waſh and ſcour their hands, they will bruſh their cloaths over and over again, that their hands may be, if poſſible, clean from the leaſt dirt, and their garments from the leaſt duſt. The true Chriſtian is in all company, and in the whole courſe of his life, every day careful to keep his ſoul clean, and his conſcience clear; nay, to increaſe his godlineſs: but when he draweth nigh to God, and he hath more ſpecial care and extraordinary caution; though trades-men are all the year long doing ſomewhat at their callings, either caſting up their accounts, or gathering in their debts, or amending ſomething in their commodities which are amiſs, and therefore have no time for idleneſs; yet at ſome times of the year they are full of trading, their ſhops are crowded with cuſtomers, they are all the week either ſending out or taking in wares: now this time calls for their greateſt diligence and watchfulneſs.

The

The time of ſacred duty is a Chriſtians market-day, wherein he is much emploied, and therefore it calls for his greateſt diligence. He that leaves his ſhop, or loiters in it at ſuch a time, muſt expect that his ſhop will quickly leave him. The husband-man hath his ſeaſons to plow and ſow in, which if he be heedleſs and careleſs about, that either his ſeed be ſmutty, or his ſervant ſlothful, he can look for but a mean and poor harveſt. The hours of praying, and reading, and hearing, are the Saints opportunities and ſeaſons of grace; if he be not then careful and conſcientious to *plow up the fallow ground of his heart, and to ſow to the Spirit*, his return will be very inconſiderable, he will reap but a thin crop. But truly Friend, if thou haſt no reſpect to thy ſoul's good, God hath to his own glory; and though he ſtoop to thee, in giving thee leave to ſeek his face, and hear his voice, yet he will not be ſlighted by thee. He is a glorious and jealous Majeſty, and eſteemeth it a diſparagement to him for any to wait upon him without their beſt attire. Though *Uzzah* be dead, yet he ſpeaketh to thee to take heed how thou toucheſt the Ark.

A Prince may be pleaſed, if his Kitchin be but indifferent neat and handſome, but he looks that in his *Parlour*, (where he gives entertainment to his friend) all things ſhould be in *Print*. Where God's ſpecial walk is amongſt his *Candleſticks*, and amidſt his *Mirtle trees*, there godlineſs muſt be our ſpecial work. *Holineſs becometh thy houſe, O Lord, for ever, Pſal.* 93. *ult.* Godlineſs doth always ſute the back of a Saint: this gracious garment is a glorious ornament to him, what ever he is doing, or where ever he is going; but the apparel doth become him beſt in his approaches to the holy God. No Hangings, no Tapeſtry becomes God's houſe ſo well as *holineſs*; and no place is ſo proper as the houſe of God for this coſtly comely furniture.

God is more honoured or diſhonoured in our *Religious actions*, than in all the actions of our lives; in them we do directly and immediately pretend his honour and ſervice, and therefore if we do not walk in them watchfully, and

and intend them seriously, the greater is our sin. For a trespass committed against holy things, the Jews were to bring a Ram, to be valued by the shekel of the Sanctuary; for a trespass against their brethren, a Ram was required, but no such valuation expressed: whence *Origen* infers, *Aliud est peccare in sanctis, aliud extra sancta:* it is one thing to sin in holy things, another thing to sin beside them. And he urgeth that place in *Samuel*, 1 *Sam.* 2. 25. *If a man sin against another man, the Judge shall judge him; but if a man sin against the Lord, who shall intreat for him?* *Levit.* 5. 15. and 6. 6. When men are some way off in a Kings eye, they will become comely in their carriage; but when they come into his Presence-chamber to speak with him, they will be most careful. Because Saints are always in God's sight, their constant deportment must be pious and seemly. *I have kept thy precepts, for all my ways are before thee*, *Psal.* 119. 168. But because the Ordinances of God are the *very face of God*, and they who worship him therein do solemnly *appear before him*, therefore at such seasons they are bound to be most holy and serious, *Exod.* 23. 17. *Psal.* 42. 2. The saying of the sage Orator hath some weight, *Worship the gods at all times, especially in publick*; that is, in their sacrifices. God is very *curious* how men carry themselves in his *Courts*, and commandeth thee, Reader, to be *eminently pious* when thou appearest in *his presence*. Do but observe under the Law how choice he was about all things relating to his Worship; the *Tabernacle* must be made of the *best wood*, the *purest gold*, the *finest linnen*, and every *part and pin of it* done exactly according to God's own precept; the persons called to set it up must be rarely gifted, and singularly endowed for that very purpose. He that offereth sacrifice must be without blemish, *For whatsoever man he be that hath any blemish, he shall not approach. A blind man, or a lame man, or he that hath any thing superfluous, or a flat nose, or he that is broken fac'd, or broken handed, or crooked back'd, or a dwarf, or that hath any blemish in his eye, or the scurvie, or is scabbed. No man that hath any blemish of the sons of Aaron the priest shall come nigh to offer the offerings of the Lord made*

Isocrat. ad Demon.

made by fire, he hath a blemiſh, he ſhall not come nigh to offer the bread of his God, Levit. 21. 17, 18, 19, 20. So the ſacrifice alſo muſt be perfect without ſpot, *If it were blind, or broken, or maimed, had a wen, the ſcurvy, or were ſcabbed*, Levit. 22. 19, 21, 22, 24. It muſt not be offered, it muſt be a *male without blemiſh, of the beſt of the flocks*; nay, the beſt of theſe beaſts, *the fat* (even all the fat) which covereth the inwards, *Levit.* 3. 3. And what is the ſubſtance of all theſe ſhadows, but this, That God will be ſerved by holy men in the pureſt, holieſt manner; that we muſt be very exact, both as to our perſons and performances, when we are in his preſence; that he expects the beſt of living ſacrifices, the hearts and ſpirits of men; nay, the beſt of the beſt, *all the heart, and all the ſoul, and all the ſtrength*, *Prov.* 23. *Joh.* 4. 24. *Matth.* 22. 37. O how much is an ordinary, ſlight *performance*, below and unſuitable to ſo *great and glorious a Prince*. Religion is as tender a thing as the apple of thine eye; by playing with the eye it may be put out; by dallying with duties thou mayſt ſpoil all.

If the *Egyptians* did reverence *Mercurius Triſmigiſtus* ſo much, that they did forbear, out of reſpect to him, to pronounce his name raſhly; what reſpect ſhouldſt thou bear to Ordinances which are *the name of God? Ex.* 20. 24. How fearful ſhouldſt thou be of taking the name of God in vain.

The blind Heathen were choice and devout in the ſervice of dumb idols, they ſerved them in white, an emblem of purity. They thought nothing too good for thoſe falſe gods, for whom the worſt was not bad enough. *Solon*, the *Athenian* Law-giver, enacted, that none ſhould ſerve the gods, *Obiter*, or *by the by*; that their ſacrifices ſhould be all ſelect and choſen, and that the ſacrificers ſhould purifie themſelves ſome days before-hand. *Lycurgus* had made a Law, that no man ſhould be at any great charge in a ſacrifice, leſt he ſhould grow weary of divine ſervice: yet when *Phidias* the famous Carver, adviſed the *Athenian* to make the ſtatue of *Minerva* of Marble rather than Ivory, 1. becauſe it was more durable, this reaſon was approved: 2. becauſe leſs chargeable: at the mention hereof, with much rage and wrath, they

commanded him silence. They had an higher respect for those *lies and falshoods*, than many have for the *true God*. When they were going to offer sacrifice, their Priest cried, τὶς τῦτο, who is here? Those present answered, Πολλὰ καὶ ἀγαθὰ, many and good. Were they so choice and wary in the service of their dung-hill deities, and wilt not thou, Friend, be circumspect and conscientious in the service of the living God? did they think nothing costly enough for inanimate creatures, and wilt thou offer to the Lord thy God *that which cost thee nothing?* Can thy box of precious ointment, though it be worth never so much, be bestowed better than on thy dearest Saviour? and can thy care and caution, thy love and labour be employed better than in his service? Or dost thou think that the false gods were more affected with their dishonour, or more to be feared in their displeasure, than the living true God? Dost thou not know that he will be *sanctified in them that draw nigh to him?* Lev. 10. 3. Great persons are impatient of contempts and affronts, especially when they are offered to them in their own houses: God will sooner over-look thy forgetfulness of him in thy trade or travels, than in his Tabernacle. When thou draweſt nigh to him, there he will be sanctified, either in thee or upon thee. If thou refuse to give him *glory in his service*, believe it, he will get himself *glory by thy suffering*. His worship is his face, and look for his fury if thou dareſt him to his face.

Erasm. Præf. in adag.

The waters of the Sanctuary are like the waters given to a suspected wife, if she were innocent, it witness'd her honesty, made her fruitful if barren, and did her good; but if she were guilty, swell'd her belly, rotted her bowels, and did her hurt. If thou make godliness thy business in the Ordinances of God, thou mayst get much spiritual good, thou mayst meet Christ in them, receive grace through them, and thrive as the Babe by the breasts, in health and strength; but if thou, like the horse in the mill, only goest thy round in Religious duties, never minding the true end of them, nor thy carriage in them, thy prayer will be *an abomination*, the word *a savour*

of

of death unto death, and the very Sacrament a ſeal of thy damnation. It doth therefore nearly concern thee to hearken to that counſel which I ſhall give thee from the Word, to prevent thy miſcarriage in the duties of God's worſhip; for preparation to duties, I ſhall ſpeak when I come to treat of ſanctifying the Lord's day.

Firſt, *Be heedful and watchful over thy ſelf, when thou art about Religious duties.* Heedleſs ſervice is fruitleſs ſervice; what meaſure of care we give God in duties, the ſame meaſure of comfort we may expect from duties. *Eccleſ.* 5. 1. *Keep thy feet when thou goeſt into the houſe of God, and be more ready to hear than to give the ſacrifice of fools.* Thine heart, like *Dinah*, is apt to wander abroad, eſpecially from the way and worſhip of God, it behoves thee then to have a ſtrict hand over it, if thou wouldeſt keep it at home: *Obſerve, conſider thy feet*, ſo the word ſignifieth.

The feet of the Harlot abide not within her houſe, neither will thy affections eaſily within the houſe of God; doth not experience tell thee, that they love to be gadding, and therefore require a ſtrong and vigilant guard. Parents ſet their children before them at Church, and have their eyes much upon them, becauſe otherwiſe they will be toying and playing; truly ſo will thy heart, if thine eye be not on it. Alas, thy heart in duty is like one that looks through an Optick glaſs on ſome ſmall object, with a Palſie hand, its long before he can diſcern it, and as ſoon as he hath found it, ſo unſteady is his hand that he hath loſt it again; therefore it behoves thee to keep it diligently, and to watch it narrowly: there is a bottomleſs depth of deceit in thine heart, how unwilling is it to a duty? how much wandring in a duty? how ſoon weary of a duty? *The heart is deceitful above all things, and deſperately wicked, who knoweth it? Jer.* 17. 11. Take notice of the *centre of the poiſon, the heart is deceitful*; a deceitful hand is nothing ſo dangerous as a deceitful heart, when poiſon gets to the very ſeat of life, in what danger is a ſoul of death? Here is alſo *the meaſure of the pollution*; *The heart is deceitful above all things*, the beſt part is unſpeakably

poisoned. The Prophet's expression hath a three-fold gradation. First, there is deceit in mans heart, it is a word used of ways, *Isa.* 40. 5. which are full of windings and turnings, and therefore are hard to be found; so is mans heart full of nooks and corners, slights and craft, and so doth easily supplant us; it hath not only weakness and proneness to be deceived by others, but also an activeness and aptness to deceive it self. Secondly, there is the degree of its deceit, and indeed it is beyond all degrees. *The heart is deceitful above all things*; no creature so slie and subtil as man's heart, nothing in this world can equal it for tricks and wiles: nay, as this deceit of man's heart is so great that none can match it, so also it is so deep that none can find it, none can fathom it, *Who can know it?* The largest, the longest line of mans understanding, can never search to the bottom of this Sea. Thirdly, Here is *the danger of it, the heart of man is deceitful above all things, and desperately wicked.* It is not deceitful in such a degree, so much through weakness as through wilfulness, it is desperately carried towards deadly courses. It devotes it self wholly to deceive and destroy. How many pretences will it have to make thee to omit holy performances? if thou overcome them, how subtil will it be to make thee heedless and heartless in the service of God? It will fill thee with cares and thoughts of the world, purposely to choke the good seed of the Word; if at any time thou wind it up to any seriousness in an Ordinance, how quickly and how swiftly, like a Clock or a Jack, doth it run down. Surely, Reader, the master that hath such a cozening servant, must look narrowly to him, if he would not be cheated by him. If thou dost not watch at the Altar, the birds will devour the sacrifice.

Those that were before the Throne day and night, were full of eyes, behind, and before, and within, *Rev.* 4. 6, and 8. Extraordinary heed is necessary when we come into God's house. We had need to have our eyes about us, when we come to deal immediately with him, who is of purer eyes than to behold iniquity. The *Athenians* in time of their sacrifice,

criſice, had a Monitor to bid them be ſerious, calling on them, *Hoc agite, mind the work ye are about*, Plut. *Cyprian* obſerveth, that in the Primitive times, the Deacon oft cryed out to the people, *Surſum corda*, *lift up your hearts*: and the Paſtor ſtirred them up with, *Oremus*, *attendamus*, *Let us pray*, *Let us attend*; Commanding their greateſt attention when they were about Religious actions.

Eutychus was Drowſie while he was hearing, which had like to have coſt him his life, God will not be ſlighted when he is ſpeaking to the children of men. Chriſt commandeth thee to take heed *how thou heareſt*, Luke 8.18. The heart is needful in hearing more than the ears. We read of thoſe that had ears and yet heard not, *Iſa.*6.9,10. *Mat.*13.13. It is one thing to hear, and another thing to heed a Sermon; *Let him that hath an ear, hear what the ſpirit ſaith to the Churches*, Rev. 2. When the word paſſeth through both ears, as waters through a leaking Veſſel, no wonder if it be unprofitable. Leſt it ſhould do ſo, let us give the more diligent heed ſaith the Apoſtle, *Heb.* 2. 1. If men be told of the dreadful end of ſin, and the great danger of their precious ſouls, and they mind it not, will they ever ſtrive to prevent it? Our proficiency by the Word depends not a little upon our earneſt attention to the Word, *Luke* 19.48. It's ſaid there, *the people were attentive to hear him.* They hanged on Chriſt, as if their ears and minds had been tyed to his tongue, or as eagerly as the little Bird, on the Dams Bill for Corn.

Auditentis corporis ſenſu non cordis aſſenſu Aug.

In prayer alſo be heedfull, *watch unto prayer*, Mark 13.33. *Nehemiah* when building, did work and watch, watch and work, becauſe of his Enemies; when thou art at prayer, temptations without will be waiting, corruptions within will be working; and therefore it's requiſite for thee to be watching.

Thoſe that perform their duties, as Papiſts ſay their *Pater Noſters*, and Muſitians play their Leſſons with their Fingers, when their minds are buſied about other things,

will make but harsh and displeasing Musick in Gods ears. *O God*, saith the Psalmist, *thou art terrible out of thy holy places*, Psalm 68. 35. The Sanctuary or place of Worship was divided into three parts, thence called thy *holy places*; now out of them God was comfortable to his watchfull and diligent Servants, but terrible to the slothfull and negligent. He is terrible not only in the *high places of the field*, but also in the *holy places of the faithful*.

How canst thou expect that God should heed thy prayers, when thou dost not heed them thy self; Wouldst thou give Alms to a Beggar that by his carriage and language should slight both thee and thy bounty? If a condemned malefactor were suing to a Prince for his life, and in the midst of his entreaties should see a Moth or a Fly, and leave his suit and follow after that: would this wretch deserve a pardon. And is it not as unreasonable, that God should grant thy requests, if thou wilfully follow those fooliſh objects which thy heart or the Devil offer to thee in the midst of thy prayers; monstrous compositions, wherein is the face and voice of a man, the heart and feet of a beast, must needs be odious God; O bind thine heart to its good behaviour, when thou goest into Gods-House. Men put Locks and Fetters on Wild Horses, whom no inclosure can keep in. This watching the heart in duties, will fasten and tye it, as with cords to the Altar.

Secondly, *All Grace in duties*, the acting of grace in a duty, is the grace of a duty. The Christian must attend on the means of grace, in a gracious manner; the manner of performing duties, is the most spiritual part of them, and therefore must most of all be minded. God made a breach on them who sought him, *not after the due order*, 1 Chron. 15. 13. If the matter of thy performance be according to the word, and thou wilfully fail in the manner, thou wilt instead of a blessing, meet with a blow. God had Sacrifices from the Jews of his own appointment for the matter, and yet they were unsavoury to him,

Non tantum considerandum est id quod agimus sed etiam quibus circumstantiis. Cajet. in Thom. 1a quæst. 9.

Isa.

Isa. 1. 13, 14, 15. It is the manner which makes or mars every action, that is the form which specificates all our devotion; grace is Gods own Image, abundantly amiable in his eye, and that must be stampt on all our Coin of duties, or they will never be currant with Heaven. Kings suffer no Coin to go in their Dominions, but what hath their own stamp. *Tamberlain* would not own a pot of gold which his Souldier found and brought him, because it wanted his Fathers impression. Christ will own no performances unless they have his Fathers Picture, somewhat of his Image on them.

Indeed the Christian hath no natural power for these spiritual performances, but God gives him his Spirit for this purpose, that he might be enabled to do sacred duties, with suitable graces; *we know not how to pray as we ought, but the spirit helpeth our infirmities*, Rom. 8. 26. Man is impotent, but the spirit is an able assistant, *helpeth our infirmities*. The word is either an allusion to a Nurse which helps her weak little Child to go, so the spirit affords his hand and helps us to go to God in duties, or (as the composition of the word imports) its an allusion to those who lift at a weighty piece of Timber, too heavy for one alone, one man tugs and pulls hard, but he cannot wag it, till one stronger than he comes and helps him, then he bears it away chearfully; so the Christian he pulls and hales at his own heavy heart in a duty, to perform the duty aright, and yet makes nothing of it till the spirit comes and helps him, and then he goes along comfortably through the duty. As to Preaching there is required external mission, so to every prayer and performance there are required internal motions; therefore we find the spirit of grace and supplication joyned together, *Zach.* 12. 10. *Samson* when his lock was cut off, became like another man; the Christian when the spirit withdraweth that grace he had acted, he performeth duties like a carnal man. It is the breath of the Spirit of God in a duty, which is so sweet and savory to God. Gifts may do somewhat as to the outward part of a duty, as Carver may make an Image with the external

συναντιλαμβάνεται.

external lineaments of a man, but unless grace and spiritual life be in it, it is but the counterfeit, the resemblance of a true duty.

The two special graces which I shall speak of to be acted in Religious exercises are *fear* and *faith*, upon these two feet *David* walked into Gods House. *I will go into thine House, in the multitude of thy mercies*, there was his *faith*; *and in thy fear will I worship towards thy holy Temple*, Psal. 5. 6. here is his fear. The Christian like a Net, must have both the lead of an holy Fear, and the cork of a lively Faith, if he would catch any thing out of the waters of the Sanctuary; if the cork of Faith was without the lead of Fear, the Net would lie too high; if the lead of Fear were without the cork of Faith the Net of the Soul would fall too low, and so nothing would be caught; but both together lay in the likest place for a good draught.

1. *Fear and awful apprehensions of Gods infinite Majesty, is requisite in our religious actions*: This must be the hand-maid to wait upon the Mistress of the soul in all its addresses to the King of Heaven, *Serve the Lord with fear, and rejoice with trembling*, Psal. 2. 11. God alloweth an humble familiarity in the walks of Obedience, yet he will alwayes have the children of men to know their distance. And though this habit of Fear must be ever in our hearts, as fire was constantly on the Altar, yet he expects that it should be blown up and flame out at the time of offering sacrifice. Our greatest reverence is then most needful, when we approach the great God in his Ordinances. *God is greatly to be feared in the Assembly of his Saints, and had in reverence of all them that are round about him*, Psal. 89. 7.

Quod non metuitur contemnitur, & quod contemnitur non colitur. Lact. de ira de lib. 8.

When God intended to give the Law to *Israel*, the Jews must sanctifie themselves three dayes before hand; and when God came on the third day to deliver his pleasure to the people; with what pomp and terror was proclamation made? He descends in his Royal robes, with a noble Retinue of Saints and Angels, and with the dreadful ensigns of his Power, Majesty and Jealousie. *The Lord came from Sinai, and*

Exod. 19. 11, 12, 14.

Deut. 33. 2.

and roſe from Seir, he ſhined forth from Mount Paran, and he came with ten thouſand of Saints, from his right hand went a fiery Law for them. Then were there thunders and lightnings, and a thick cloud upon the Mount; and the voice of the Trumpet exceeding loud, ſo that all the people that were in the camp trembled. And Mount Sinai was altogether in a ſmoke becauſe the Lord deſcended upon it in fire, and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole Mount quaked greatly; and why is all this? Why doth the *Mighty poſſeſſor of Heaven and Earth* appear at that time in ſuch ſtate, and royalty, and magnificence, with ſuch a Train of Heavenly Courtiers, with ſuch Thundering Vollies of Shot, with the Mountain Smoking under him, and Trumpets ſounding before him? But to aſſure us that he is not ſo contemptible, as to be ſlighted by any; that he is not impotent, but able to revenge himſelf on all that affront him; nay, to teach us that he will be feared and reverenced in all them that draw nigh to him. Therefore he will make even *Moſes*, whom he knew face to face, at ſuch a time *exceedingly to quake and fear*.

Exod. 19. 16, 18.

Heb. 12. 21.

Civil or natural difference amongſt us here below, commandeth proportionable reverence; the Subject muſt fear his Soveraign, 1 *Pet.* 2. 17. The Servant muſt obey his Maſter with fear and trembling, *Epheſ.* 6. 5. the Wife muſt ſee that ſhe reverence her Husband, *Epheſ.* 5. *ult.* If there be ſuch reverence due from one creature to another, when they were all made of the ſame courſe earthly mold, and muſt all be buried in the bowels of their common Mother; when there is no eſſential, but only an extrinſecal difference between them; what reverence is due from poor duſt and aſhes, to the God of the Spirit of all fleſh? the King of Kings, and Lord of Lords, between whom and his creatures there is an infinite diſtance?

The Worſhip of God is called, λατρεία à partic. ad & τρέμω valde pavere προσκυνέω quod eſt more canis ad pedes alicujus tanquam domini totum ſeſe proſternere ſubjectionis gratia. Zanch.

It behoveth us, ſaid *Bernard*, to enter into the celeſtial Court (at prayer time) where the King of Heaven ſits on his Starry, ſtately throne, environed with an innumerable company of glorious Angels, and Crowned

Saints, with great reverence and fear; Ah with what humility should a poisonous polluted Toad, creep and crawl out of a Ditch into the presence of so glorious and dreadful a Majesty? The holy Servants of God were antiently called *Nephalim* (from *Nephal* to fall down) *Prostrates, or fallers*, because in the Worship of God they usually fell on the earth.

The Elders of *Israel* trembled at the coming of *Samuel*, 1 *Sam.* 16. 9. and shall not we tremble when the great God cometh to us in his Ordinances.

Every Relation in which men stand to, God calls for awfulness and dread of him. *If I be a Father, where is mine honour? If I be your Master, where is my fear?* *Mal.* 1. 6. but especially in the Saints approaches to him, they must stand in aw of him. When God appeared to *Jacob* at *Bethel*, where he saw nothing but Visions of love, he cryeth out, *this is none other but the House of God; How dreadful is this place?* Gen. 28. 17.

The great Turk when he goeth into his Temple, layeth aside all his state, and hath none to attend him but a Professor of the Law.

Therefore Reader, be perswaded to fear that glorious and fearful Name, *the Lord thy God*. That Name which is the greatest prop of thine affiance, commandeth thy fear and reverence. Deut. 28. 58.

When thou *hearest; in the fear of God give audience to his Word*; Acts 13. 16. Poor Peasants must be trembling when this Prince is speaking. With meekness receive that word which will damn or save thy soul. Alas, with what fear should a condemned Prisoner attend to his King, when every word he speaks is life or death. It becomes the greatest Persons to be awful in Gods presence. *Constantine* the Great, when hearing a Sermon, would start out of his Chair of State, being ravished with the word, and stand up for a long time; and being minded by his Courtiers, that such a posture was unbecoming his High Place, he would not hearken to them. *Eglon* though a fat unweildy man, as soon as *Ehud* told him that he had a Message from God *Euseb. de vit. Constant. l. 3. c. 17.*

God to him, roſe up to hear it, *Judg.* 3. 20. *Abraham* who had the honour and favour to be Gods friend, yet when God ſpake to him, *fell on his face*, Gen. 17. 3. *Moſes* though high in the heart of God, yet is humble when he hears from God, *He boweth his head towards the Earth and Worſhips*, Exod. 34. 8.

When thou *prayeſt*, put up thy petitions to him with awful apprehenſions of him. *The vulg. Lat.* read that *Pſal.* 84. 11. *abjectus in domo Dei mei, to be caſt upon the Earth, to lie proſtrate in the Houſe of God.* The *Eaſtern* Chriſtians when they called on God, threw themſelves on the ground. *Luther* prayed with confidence, as to a Father; but with reverence, as to a God. Remember when thou takeſt upon thee to ſpeak unto the Lord, yet thou art *but duſt and aſhes*, Gen. 18. 27. Thou art at beſt but a Beggar, and a proud heart will not ſuit a Beggars purſe. The poor muſt uſe entreaties, *Prov.* 18. 23. The twenty four Elders fell on their faces and worſhipped, *Rev.* 4. 16. So did Jeſus Chriſt himſelf in prayer, *Mat.* 26. 39. *O come let us worſhip and bow down, let us kneel before the Lord our Maker*, Pſal. 95. 6. The Elephant that could not bow nor kneel, was no fit Beaſt for a Sacrifice.

Go to the *Sacrament*, that repreſentation of Chriſts ſuffering, as the Diſciples went from his Sepulchre, *with fear and great joy*; The Fathers call it, *myſterium tremendum*, the nearer we draw to God in any Ordinance, the greater muſt be our reverence. In a Sermon we draw nigh to him, as *Pupils* to their *Tutor*; In prayer, as Children to their *Father*, but at a Sacrament we talk with God face to face; We ſup with him, and he with us. If Angels veil their faces in his preſence, much more cauſe have we to ſerve him with fear and trembling in every Ordinance. In a word, *Let us have grace whereby we may ſerve him acceptably with reverence and godly fear, for our God is a conſuming fire*, Heb. 12. 28, 29. Mark the way to ſerve God *acceptably*, is to ſerve him *reverently*. As the *Quaver* addeth a grace to the *Muſick*, and makes it more acceptable to us, ſo an holy trembling

Mat. 28. 8.

graceth our performances, and makes them more acceptable to God.

2. *Perform Religious duties with Faith*, as well as Fear; Fear will keep the heart awful, and Faith will make it chearful in the service of God. *Let us draw nigh to God with full assurance of faith*, Heb. 10. 22. In Ordinances man draweth nigh to God, but if he would do it with *acceptance* he must do with *affiance*, with faith; *By Faith Abel offered a more acceptable sacrifice than Cain*, Heb. 11. 4. Faith doth instrumentally justifie both our persons and performances, because it looks up to, and layes hold on Christ, who justifieth both meritoriously. *God is of purer eyes than to behold iniquity*; now there are many sins in our best services; we must therefore carry all our sacrifices, (as the *Israelites* did, *Exod.* 28. 38.) to our High Priest, *who will take away the iniquity of our holy things*, and procure their acceptance with the Lord; *He shall purge them as Gold and Silver, that they may offer unto the Lord an offering in righteousness, then shall the Offerings of Judah and Jerusalem be pleasant unto the Lord*, *Mal.* 3. 2, 3, 4. It is a propheſie of Christ. He shall purge away the dross from our duties, and then they shall be pleasing to God.

It was a sacred Law among the *Molossians*, that whosoever came to the King with his Son in his arms should be pardoned whatsoever offence he were guilty of: The *Athenian* General therefore, when banished his Country, fled to *Admetus* King of the *Molossians* his deadly enemy, and prostrated himself before him with his Son in his arms, and found favour. God and man are enemies, there is no appearing before this dreadful King without his Son in our arms, and with him there is no fear of a repulse; *In him we have boldness and access with confidence by the faith of him*, Ephes. 3. 12. As God and man are angry, Christ is *medium reconciliationis*, he makes them friends; as God and man are reconciled, Christ is *medium communionis*, he is the means of their fruition of each other. Therefore Reader whatever thou dost, whether thou prayest, or hearest, or singest, or readest, *do all in the*

name

name of Christ, Col. 3. 17. Consider thy admission into Gods presence is by Christ: *No man cometh to the Father but by the Son*, Joh. 14. 6. *Through him we have access unto the Father*, Eph. 2. 18. It is his blood which hath purchased thee this gracious priviledge. He alone hath turned the *seat of Justice into a Throne of Grace*. When thou approacheſt God, he would be a fire to consume thee, not a Father to imbrace thee, were it not for his Son. Consider also thy assistance in duties is from Christ; *Without him thou canst do nothing*, John 15. 3. O how dull and dead is thy heart in the most solemn duty, unless this Lord of life quicken it. Though thou hast a real principle of spiritual life, yet unless Christ draw thee, give thee quickning and enciting Grace, thou canst not run after him in a duty.

Further, Thine acceptance in the Ordinances of God is through Christ. O how unsavoury would thy best duties be, were it not for the odors of his most sweet sacrifice. The golden Censor and the Incense under the Law typified that all our performances must be perfumed, and presented by Christ, before they can be accepted with God. The smoke of the Incense must ascend with the Saints prayers before they can be pleasing. The incense (which signified the merits of Christ) is the pillar of smoke in which the believers performances mount up to Heaven, *Rev.* 8. 3, 4. No wonder that *David* begged so hard, *Let my prayers come before thee like incense*. The Priests when they went into the Tabernacle to sacrifice were commanded to put off their own, and to put on the holy garments provided for them, *Exod.* 28. 43. intimating, that none must approach God in the rags of their own, but in the Robes of Christs Righteousness. The Ark which was a special type of Christ (without of Shittim-wood, speaking his Humanity, within of wrought gold, typifying his Deity) did signifie thus much to us; it covered the two Tables, so Christ the Law; there God gave his gracious answers, and was propitious to his people, so God accepteth the persons and prayers of men in Christ, *Ephes.* 1. 6. If the Patriarchs were welcome to *Pharaoh*, it was for *Josephs*

sake; and if the people of God are welcome at any time to him, it is for Jesus sake.

Faith in Christ is the eye which ravisheth the heart of God; *Thou hast stoln away mine heart with one of thine eyes*, Cant. 4. Of all the Virgin-Graces none find such favour in his sight. This, this is the *Hester* on whose head he sets the Crown; when she appears before him, though it be contrary to the Law of Works, he constantly holds out the golden Scepter of Grace: He is so delighted with her beauty, so ravished with her comelinesse, that he granteth her request (be it) to the half or whole of his Kingdom. Therefore Reader when thou goest to God, be sure to take Christ along with thee, as ever thou wouldst speed. Let thy prayers and petitions be in his name with an eye to his promise, *Whatsoever ye shall ask the Father in my name, I will do it*, John 14. 13. Let thy Praises and Thanksgivings be in his name, according to his precept, *Giving thanks alwayes, and in all things unto God and our Father, in the name of our Lord Jesus Christ*, Eph. 5. 20. To be short, As an holy Priest offer up all thy spiritual Sacrifices acceptable to God by Jesus Christ.

Thirdly, If thou wouldst make Religion thy business in holy duties, *Perform them to give God glory by them, and to receive grace through them:* Ordinances must be used both as a testimony of our subjection to God, and as the way of communion with God. God is present in his Ordinances, 1. In majesty and beauty, and in that respect our end in them must be to give him glory. 2. In communication and bounty, and in that respect our end in them must be to receive Grace from him, *Psal.* 27. 4. *Rev.* 2. 3, 6, *Exod.* 20. 24. Gods eye is very much on our ends in duties; he takes notice when he is neglected, and self exalted; *When ye fasted and mourned, even these seventy years, did ye all fast unto me, even to me? And when ye did eat, and when ye did drink, did ye not eat for your selves, and drink for your selves?* Zach 7. 6, 7. God seeth when self-credit, or self-profit is the end of a performance, *Matth.* 6. 1, 2. *Hos.* 7. 14. He weigheth all our actions by our aims. Now as duties are considerable in

in a twofold reſpect, ſo a Chriſtian muſt have in them a twofold end.

1. Duties are conſiderable, *as ſervices, in relation to the command*; and ſo a Chriſtian muſt mind them, that he may teſtifie his obedience to God, and his dependance on him, *Thou haſt commanded me to keep thy precepts diligently; O that my ways were directed to keep thy commandments*, Pſal. 119. 5, 6.

Warn the unruly, comfort the feeble minded, ſupport the weak, be patient towards all men, rejoycing evermore, pray without ceaſing, in every thing give thanks, for this is the will of God concerning you, 1 *Theſſ.* 5. 14, 15, 16, 17, 18. God required the *Iſraelites* to bring a ſheaf in a Ghomer, about a pottle, for all their increaſe of the fruits of the earth, *Lev.* 23. 10. whereby they acknowledged that they receive all from him. Though man be unable to ſatisfie Gods Juſtice by all his devotion, yet God will be owned and acknowledged in holy duties. Copy-holders, though they have the profits of their Houſes and Lands to themſelves, yet pay ſome ſmall Quit-Rent, and at certain times do ſuit and ſervice to the Lord of their Manor, acknowledging thereby that the Fee-ſimple is his, and they enjoy them through his favour. *The earth is the Lords, and the fulneſs thereof. He is the mighty poſſeſſor of Heaven and earth*, and though he gives the earth by leaſes for lives (as it were) and copies to the children of men, yet the Fee-ſimple and original right is ſtill in himſelf, and he hath appointed ſeaſons daily and weekly for duties, wherein Chriſtians ſhould acknowledge that they hold all of him, and enjoy all through his grace and good will.

The worſhipping of God in his Ordinances is the homage, which as creatures, we owe to our Maker, and as Chriſtians, we owe to our Redeemer; God alloweth us the comfort of our mercies, but he reſerveth to himſelf the credit of our mercies, and hath appointed the *hours of prayer* to be the ſet times for the payment of this ſmall Quit-Rent (infinitely inferior to our engagements) to his ſacred Majeſty.

Truly Reader, This end muſt be minded in thine attendance on the means of grace, namely, to give God glory by acknowledging his Soveraignty over thee, and bounty

bounty to thee; or else when thou bendest the bow of thine heart, and shootest thy spiritual arrows, thou wilt never hit the mark.

2. Duties are considerable *as means*, *in relation to the Promise*; and so they are channels cut out by Christ to convey grace into the hearts of men, therefore thine end in this respect must be to derive grace from the God of all grace, through the means of grace. The place of Ordinances is called by some *The door of Heaven*, because there Christ gives his alms, his dole. Others call it, *The Celestial Exchange between God and his people*; God doth there exchange mercies for duties, and they exchange Glory for Grace. *At the Tabernacle*, saith God, *I will meet with the children of Israel, and it shall be sanctified by my glory: And I will dwell among the children of Israel, and will be their God*, Exod. 29.43,45. When God comes to his house, he never comes empty handed. If *Paul* comes with the fulness of the blessings of the Gospel of Christ, with what clusters of blessings is the true Vine laden? with what a train of Graces and Comforts is this great King attended? *I will meet with the children of Israel there*? When *Jacob* met *Joseph* they kist and wept, *Gen.* 46. 29. But when God meets the Believer, they have a merrier meeting, they kiss and rejoyce.

And I will dwell among them; Who can imagine the house which God keeps, where he dwells, the dainties, the delicates which he provides for his friends and Family. Great Princes have great provision in their Courts, answerable to their quality; but what provision doth the great God make? surely answerable to his infinite Majesty.

Moses unveyled, c 27. p. 10. The Table in the Tabernacle was furnished with so many loaves as there were Tribes in *Israel*, signifying that God keeps a constant and plentiful table in his Church for all Believers.

Ordinances are *canales gratiæ*, *Conduit-pipes* whereby the water of life is derived from Christ into the hearts of Christians. As the *light* and *beams* of the *Sun* is the *vehiculum*, or *chariot* to convey the *heat* and *influence* of the Sun to the world; so the Ordinances of God are the chariots whereby

by God conveyeth the *heat of his grace*, and the *influences of his Spirit* to men and women. Saints *behold his face in the glaſs of Ordinances, and are changed into his image from glory to glory*, 2 *Cor.* 3. 18. Thoſe divine graces which are for meat to ſatisfie, and for medicine to heal the ſoul, are found growing only upon the banks of the waters of the Sanctuary; therefore go to Ordinances, as the *Viemalim*, a Bird in *America*, flieth to the fields, for the dew which falls down from heaven there, upon which it liveth. *Clark Mir. part 2. p. 213.*

Socrates one day meeting *Xenophon* the ſon of *Corillus*, in a certain Port Town, ſtopp'd him with his ſtaff, and asked him, *Where was the place where ſeveral commodities were to be had?* He anſwered readily, *In ſuch a place.* Then, ſaith *Socrates*, *Where is the place that a man might be made good? Xenophon* anſwered, *He could not tell. Then follow thou me*, ſaith *Socrates*, *and thou ſhalt learn:* And from that time he became *Socrates*'s Scholar. The Ordinances of God are the places for both, there true riches and vertue may be had; the Temple is both the Exchange for traffick, and a School for learning: the good Maſter teacheth his Scholars there thoſe leſſons which make them wiſe to ſalvation. *Diog. in vit. Soc.*

Reader, the Ordinances are the food of the ſoul, (milk for babes, and meat for men) do thou feed on them to get *ſpiritual health and ſtrength*; it is a ſhame for a Chriſtian to be like an Ant, buſie about a mole-hill, and never to grow greater. Go to thoſe wells, that the veſſels of thy ſoul may be filled with living water.

David longed (as a woman with child, ſo the word ſignifieth) to ſee the beauty of the Lord, and receive of his bounty in the Sanctuary, *Pſal.* 84. 2. and 63. 1, 2. and 27. Thou goeſt to the market to ſupply thy bodily neceſſities, and art aſhamed to come home empty? Doſt thou not come to the Ordinances of God for the relief of thy ſoul-indigencies, and art thou not grieved to come away poor and beggarly? Merchants take in ſome goods from one part, ſome from another part, and at laſt come home richly laden; do thou get ſome true riches at prayer, ſome from the word,

and then how comfortably mayst thou conclude thy duties.

Do not rest in the formal performance of duties as the Harlot that cried out, *I have had my peace-offerings to day*, and therefore all must be well; but as the people, when *Moses* went to speak to God for them, they all looked after him, to see what speed, what success. After thine attendance on Ordinances, long and look for the fruit of them. If a man present a petition to a King, he gives attendance to see whether it will be granted or no. It is a contempt both of God's Majesty and Mercy, for thee to throw down thy prayers before him, and then to run away not caring what becomes of it. When thou hast been speaking to God, hearken what God will speak to thee, for he speaketh peace to his people, and to his Saints, that they return no more to folly. Let down thy net into the waters, and expect to catch somewhat which may feed thy soul; if thou fish all night and (as the Disciples) catch nothing, look for the coming of Christ in the morning, and that purposely to give thee a good draught of fish.

Prov. 7. 14.

Exod. 33. 8.

Reader, Remember thine errand at Ordinances is to get grace, thou hast God's promise to them, and his power and faithfulness, both engaged for its performance, and it's thy fault and folly if thou goest hungry from a full table, and empty from a free and large treasure. Be as wise for thy soul as others are for their bodies. The country trades-man wants commodities, he goeth to *London*, where is a Merchant that hath variety and abundance; when he comes there, he doth not spend his time in seeing fashions, and visiting friends, but in going to this and that ware-house as his occasions require, to buy wares; and you see sometimes what considerable quantities he sends home: Go thou and do likewise. Thou complainest that thou wantest grace, go to Christ, who hath variety and sufficiency for thy supply; but do not go to see men, or to be seen of men, but to see God, and to be transformed into his likeness; go to this and that duty as shops (where Christ sits and sels) *and buy wine and milk*,

Milk without Money and without price, little doſt thou know, were this but thy *buſineſs* how certainly, how liberally he would ſatisfie thee? Why ſhould the Tradeſman be a better Husband for corruptible wares, than thou art for durable riches? Alas, alas, Chriſt is more willing to ſell, than thou canſt be to buy; to give, than thou art to ask.

Balaam, as bad as he was, when he had prepared ſeven Altars, and offered ſeven Sacrifices could expect to meet God, and canſt thou, O Chriſtian, contentedly miſs him, ſurely he is a pitiful beggar, that can go to the gate of a bountiful Peer, where is plenty of proviſion for the poor, and come away willingly without his Alms.

A good wiſh about religious Duties in general, wherein the former Heads are Epitomized.

THe immediate Worſhip of the infinite God, being a work of the greateſt weight that ever I did, or can poſſibly undertake, yea, that men and Angels are capable of; I wiſh therefore that I may never enter raſhly upon it, but may ordinarily take ſome pains before hand, to aw my heart by a ſerious apprehenſion of the unconceivable greatneſs, jealouſie and holineſs of that God to whom I am approaching, (how he is reſolved to be ſanctified either actively or paſſively, in every one that draweth nigh to him,) and by a ſavoury conſideration of the unſpeakable conſequence of the duty in which I am engaged, how it concerneth the unchangeable welfare of my never dying ſoul in the other World. I wiſh that all the time of the duty, I may look as narrowly to my heart, as ever keeper did to that priſoner, for whoſe eſcape he was to dye, and bind it to the Altar (as they of old, their Sacrifice) with the ſtrongeſt cords of all watchfulneſs, and circumſpection imaginable. I wiſh that I may perform each part of the duty with ſuitable grace, and to this end, that all my graces may be upon the wing, ready upon the leaſt call to mount up to Heaven; as ſeveral ſtrings of a Viol, wound up to their due height and pitch, each in their place, upon the leaſt touch (as occaſion ſhall be) to make Muſick in the ears of the Lord my God; O that

The Introduction to the direction analiſed.

Preparation.

Attention.

Acting Grace.

Fear.

while my beloved ſitteth at his Table, my Spikenard may ſend forth a pleaſant ſmell. In particular, I wiſh that I may be ſo ſenſible of the infinite diſtance which is betwixt the incomprehenſible Lord of Heaven, and me a poor worm, who lye groveling here on earth, that I may both in my carriage and language, affections & expreſſions, behave my ſelf throughout the ordinance with all godly fear, humility and reverence. I wiſh that I may be ſo truly affected with the ſins and unworthineſs of my perſon and performances, and my Saviours infinite meritoriouſneſs, that I may carry all my Sacri-

Faith.

fices to the High-Prieſt of my profeſſion, believing aſſuredly, that they being perfumed with the odors of his death, and preſented by his hands, ſhall be Offerings of a ſweet ſmelling ſavour to my God. Finally, I wiſh that all ends of pride, merit and ſelf, ſet

The end of duties.

aſide, I may therefore attend on duties, that I may by my poor Pepper-corn, acknowledge thoſe millions of eternal obligations by which I am bound to my God, and alſo that by thoſe Buckets (O that they might never come up empty to me) I may draw water out of the Well of Salvation, Amen.

CHAP. XII.

How a Chriſtian may exerciſe himſelf to Godlineſs in Prayer. And firſt, of Prayer in general; and of the antecedents to it.

THe infinite and *glorious God*, though he be ſo high, that he *humbleth himſelf to behold things* in Heaven, and ſo holy that the *Heavens are unclean in his ſight*, is yet ſo gracious that he condeſcendeth to, and converſeth with poor ſinful duſt and aſhes; amongſt all thoſe wayes which he hath appointed the children of men to walk with him in, Prayer is one of the faireſt and pleaſanteſt. In this duty the children of God whiſper him in the ear, open their minds, and unboſom themſelves to him, as his intimate friends and favourites. He hath been pleaſed to command it, not only out of

of his Dominion over them, and for his own glory, (*He that offereth praiſe glorifieth me*) but alſo out of his compaſſion to them, and for their good, that by prayers (as men far diſtant do by letters). there might be a conſtant and uninterrupted intercourſe and correſpondence betwixt Heaven and Earth.

Men by diſcourſing together come to be acquainted at firſt, and continue their acquaintance by ſending to, and hearing from one another. Prayer which is the ſpeech of man with his Maker, is a ſpecial means whereby he comes to be acquainted with God, as alſo to increaſe and continue this acquaintance. Prayer indeed bringeth Heaven down to man, and prayer carrieth man up to Heaven; It is the chief duty wherein all the graces meet, they ſhine brightly like ſo many glorious Stars in this Firmament.

Of all graces, faith obtaineth the Crown, *above all take the ſhield of faith*; Other Jewels are of great value, but this is the faireſt *ſparkling Diamond.* Among all duties prayer ſeems to challenge the garland of honor, *Concerning the work of my hands command ye me.* This is the Favourite in the Heavenly Court, to whom the King of Kings can deny nothing. This duty is of ſuch weight, that it is frequently put for Gods whole worſhip, *Seek ye the Lord, ſeek his ſtrength, ſeek his face evermore*, Pſal. 105. 4, 5. Gods Temple which was the beauty of holineſs, the habitation of the Moſt High, was baptized by God himſelf with this name, *My Houſe ſhall be called of all Nations an houſe of prayer*, *Iſa.* 56. 7. Gods people which are higher than the Kings of the Earth are known to be nobly born by this practice, *This is the generation of them that ſeek him, that ſeek thy face O Jacob*, *Pſal.* 24. 6. Nay, God himſelf is pleaſed to wear prayers Livery, and to be diſtinguiſhed by the Royal Robes of his relation to this duty, *O thou that heareſt prayer, unto thee ſhall all fleſh come*, Pſal. 65. 1, 2. Pearls of a very high price, are never ſet but in gold, the choiceſt mettal. The Worſhip and people of God are more worth than all this World, but O how much is God worth! yet all theſe gliſter glorioufly in the ring of prayer.

There is no duty in my observation which hath so many precepts for it, or promises to it, as prayer, and sure I am, there is no duty which giveth more honour to God, or receiveth more honour from God than prayer.

Prayer hath a twofold preheminence above all other duties whatsoever. In regard of the universality of its influence, and opportunity for its performance. The universality of its influence. As every sacrifice was to be seasoned with Salt, so every undertaking, and every affliction of the creature must be sanctified with prayer; nay, as it sheweth the excellency of gold, that it's laid upon silver its self, so it speaketh the excellency of prayer, that not only natural and civil, but even Religious and spiritual actions are overlaid with prayer. We pray not only before we eat or drink our bodily nourishment, but also before we feed on the bread of the Word, and the bread in the Sacrament; prayer is requisite to make every providence, and every Ordinance blessed to us; Prayer is needful to make our particular callings successful, prayer is the guard to secure the fort-royal of the heart, prayer is the Porter to keep the door of the lips, prayer is the strong Hilt which defendeth the hands, prayer perfumes every relation, prayer helps us to profit by every condition, prayer is the Chymist that turns all into Gold, prayer is the Master-workman, if that be out of the way, the whole Trade stands still, or goeth backward. What the Key is to the Watch, that prayer is to Religion, it winds it up and sets it a going. It is before other duties in regard of opportunity for its performance. A Christian cannot alwayes hear, or alwayes read, or alwayes communicate, but he may pray continually. No place, no company can deprive him of this priviledge. If he be on the top of a House with *Peter*, he may pray; if he be in the bottom of the Ocean with *Jonah*, he may pray; if he be walking in the field with *Isaac*, he may pray when no eye seeth him; if he be waiting at table with *Nehemiah*, he may pray when no ear heareth him; if he be in the mountains

mountains with our Saviour, he may pray; if he be in the prison with *Paul*, he may pray; where ever he is, prayer will help him to find God out. Every Saint is God's Temple, *And he that carrieth his Temple about him*, saith *Austin*, *may go to prayer when he pleaseth.* Indeed to a Christian, every house is an house of prayer, every closet a chamber of presence, and every place he comes to an Altar, whereon he may offer the sacrifice of prayer.

Prayer is an humble lifting up the heart, or pouring out the soul to God in the name of Christ: it is a crying *Abba Father.* As Scripture is God's Letter, wherein he openeth his mind to man, so prayer is man's Letter, wherein he openeth his mind to God. It is fitly resembled to *Jacob*'s Ladder, the bottom of which was on earth, but the top reached to heaven: a thought can flie speedily to the uttermost parts of the earth, so can prayer in a moment to the highest heavens. One of the *Fathers* compareth it to a *chain*, one end of which is tied to man's tongue, the other end to God's ear. Another, *Ascensus mentis ad Deum, A lifting up the mind to God. Paul* calls it, *A making known our requests to God, Phil.* 4. *Jamblicus*, a prophane writer, calleth prayer, *Rerum divinarum ducem & lucem & copulam qua homines cum Deo conjunguntur: The guide and light of divine truths, the band whereby God and man are joyned together: Clavis instar qua Dei penetralia aperiuntur; Like a key that openeth God's secrets. Austin* calls it, *Dei sacrificium, diaboli flagellum, & Christiani subsidium: A sweet savour to God, a terrour to the devil, and a shelter to a Christian. Bernard* calls it, *Vinculum invincibilis, The conqueror of him who is invincible. Luther* saith, *It is omnipotent. Archimedes* made such an Engine, *That*, saith he, *could I but find where to fasten it, I would not doubt but to remove the whole earth with it.* Such an Engine is prayer. By prayer *fire* hath been quenched, *waters* divided, the *mouths* of *Lions* stopped, *iron gates* opened, the *bottles of heaven* opened and stopped, the course of *nature* over-turned, *diseases* removed, *health* restored, *sin* subdued, *grace* bestowed, *Kingdoms* supported, *Church-enemies* scattered, the *blind* restored, the

the *dead* enlivened, *devils* diſpoſſeſſed, and the *bleſſed God himſelf* conquered. The Jews have a proverb, *Sine ſtationibus non ſtaret mundus*, alluding to their ſtanding poſture in prayer; the world would not ſtand without prayer.

When a great fire in *Conſtantinople* had faſtned on a great part of the City, took hold of the Church, flamed in at ſeveral of the windows, the Biſhop ran into the Church, fell down on his knees, and would not riſe from prayer till the fire was vanquiſhed. And as prayer hath hindred fire, ſo it hath brought down water: the Legions of Chriſtians under *Aurelius* in a time of drought, intreated rain of God, and prevailed, for which they were called, *The lightning Legion.*

Prayer is the *Midwife* to bring all thoſe mercies into the world to the Believer, which are conceived in the *womb* of the Promiſes. It is the Chriſtians meſſenger, which he ſends to heaven for the ſupply of his neceſſities, and, like *Jonathan's* bow, it never returneth empty. Oftentimes, as the Eccho doubleth the voice, ſo doth the anſwer the prayer: when the ſoul, like *Gehazi*, asketh but one talent, God, like *Naaman*, forceth two upon it. *The Lord is rich unto all that call upon him*, *Rom.* 10. 12. Prayer is the *Thames*, in which all ſorts of commodities are brought up for the relief of the citizens of *Zion*. Some ſay of *Cornucopia*, that it hath all things neceſſary for food in it. Prayer hath in it all things pertaining to this life and a better.

It is ſaid of the Pope, *He can never want mony while he can hold a pen*; his writing of Pardons and Indulgences filleth his coffers: it is more true of the Chriſtian, he need never want if he will but *pray*. Prayer is a key to God's own *coffers*, wherein there are infinite and all ſorts of comforts. *I have no friend*, ſaid a good woman, *but I have a prayer, and ſo long as I have a praying heart, God will find a pitying heart and a helping hand.* It is but ask, and receive; ſeek, and find; knock, and it ſhall be opened, *Matth.* 7. 7, 8. The child preſenteth his petition to his father, and at the foot of it there is *Fiat* quickly written.

Prayer is like the *Spaniards Plate-fleet*, which returns

home worth thousands and millions. A Courtier will sometimes get more by a Petition to his Prince in a morning, than some trades-men do all their lives. A regenerate person being in favour at Court, gaineth more by a morning prayer, than a wicked man, though he works hard, gets while he liveth. *I never said to the seed of Jacob, Seek ye me in vain.* Some asked but the cure of their bodies, when God healed their bodies and souls too; he hath forced many an unexpected favour upon an upright fervent prayer.

Prayer is not only a store-house of mercies, but a Fort-royal to defend the soul against miseries; as some write of the herb *Panaces*, it is good for all diseases. When Satan entred the field against *Paul*, the Apostle held up this shield of prayer to defend himself against his fiery darts; *For this I besought the Lord thrice*, 2 *Cor.* 12. 7. Prayer hath stormed and surprised more Cities, conquered and routed more Armies, than old mens heads, or young mens hands, than all the policy and power on earth.

Prayer is like the Ring which Queen *Elizabeth* gave to the Earl of *Essex*, bidding him, if he were in any distress, send that Ring to her, and she would help him: God commandeth his people, if they be in any perplexity, to send this Ring to him: *Call upon me in the day of trouble, I will hear thee, and thou shalt glorifie me*, *Psal.* 50. 15.

O what a priviledge dost thou enjoy, Reader, in having freedom of access to the *Throne of Grace*. The *Persian* Kings took state upon them, and enacted, that none should come uncalled upon pain of death; but the gates of heaven, as the *Fidiles* at *Rome*, are always open; thou hast liberty night and day of presenting thy petitions in the name of Christ to the King of the whole earth, and needest not fear (so thy prayers be according to Scripture directions) so much as a chiding for thy presumption. The Poets say, that *Litæ*, Prayers, are *Jupiter's* daughters, and always about the Throne. If it be esteemed such a favour to have an earthly Prince's ear, what a favour art thou invested with, that hast the ear of the *blessed and only Potentate?* *Elisha* offered

his courteous Host a great kindness, when he asked her, *Wilt thou be spoken for to the King?* 2 *King.* 4. 13. Some purchase that liberty, as the chief Captain his *Roman* freedom, with a great sum, but thou maist speak to the King of Kings thy self, and be welcome, and needest not be at the charge of having either Saints or Angels thy Mediators, or any of those heavenly Courtiers, to bring thee into the Kings presence. The Son of God himself will do it for thee *gratis*. *In him we have boldness, Ephes.* 3. 12. παῤῥησίαν, liberty of speech, freedom to speak all thy mind, to lay open thy very inwards to God. If thou art in doubts about thy spiritual estate, and about thy title to the inheritance of the Saints in light, thou maist by prayer go to him who is *marvellous in counsel*, and have his advice for nothing. If any disease appear in thy soul, which (thou feareſt) may endanger its life, at least hinder its peace and health, thou maist by prayer knock up the true Physician at mid-night, and prevail with him to hasten to thy help and cure. If thou art surrounded with many and bloudy enemies, that thou knowest not what to do, nor where to go, thou maist by prayer send post to heaven, and thou needest not fear but Christ will meet the messenger half way, and come in timely to thy rescue. If thou art bound with the bond of iniquity, and, like *Peter*, watched narrowly night and day; nay, though thou art encompassed round with the black guard of hell, lest thou shouldest make an escape, yet *prayer without ceasing* would knock off thy chains, break open the prison doors, and in spight of all the legions of devils that kept thee, set thee at liberty. If thou art, like the Psalmist, over-whelmed with sorrow, this sighing into God's ears by prayer will ease thy heart. When the glass of thy soul is so full of those strong spirits, *fear* and *grief*, that it threatned to burst, thou maist give it vent by prayer to God, and there will be no danger. Whilst thou art in this vally of tears, thou art encompass'd with enemies, hast many and urgent necessities, doubts and dangers; but prayer, like *Moses*, will go before thee, (engage him on thy side that will)

will) overcome them all, and guide thee all the way through the wilderness of this world, to the very borders of *Canaan*, and never leave thee till thou comest to enter into the place of praise.

But Reader, the more richly this vessel of prayer is laden, the more careful and skilful must the Pilot be that steers it, lest it suffer shipwrack. Queens that have great Heirs in their wombs, must be tenderly used, lest they miscarry. If prayer be so bountiful a friend, (as thou hast heard) thou oughtest to be the more fearful of abusing it. Princes who allow favourites their ears, yet expect that they should know their distance, and ask in such a manner as they appoint, and such things for the matter as will be consistent with their honour to give; or else instead of a grant, they may meet with a repulse and a sharp reproof. *Haman*, though he were so intimate with the King, that he had his Hand and Seal at pleasure, found by woful experience what it was to abuse the Kings favour, by desiring the satisfaction of his own lust, in that which was exceedingly to the Kings loss.

The Incense under the Ceremonial Law was a type of prayer; *Let my prayer come before thee like incense*: but if it had not been made exactly, both for matter and manner, according to God's own prescription, (who himself gave special direction about it, *Exod.* 30. 34, 35, 36.) as sweet as the Spices were, it had been loathsome and unsavoury to him, the *burning of incense* had been but as the *blessing of an idol*, *Isa.* 66. 3. I shall therefore, for thy right management of this duty, which is of such weight and importance to thee, speak to these three particulars.

1. To the *Antecedents*, or those things which must go before prayer.

2. To the *Concomitants*, or those things which must accompany prayer.

3. To the *Consequents*, or those things which must follow after prayer.

1. To the *Antecedents* of prayer. Preparation is necessary

before prayer. *Zophar* acquainteth *Job* how his prayers might come to be prevalent, *If thou prepare thine heart, and ſtretch out thine hand unto him, Job* 11. 13. The heart is the forge where theſe veſſels for the Sanctuary are formed and faſhioned, and made in ſecret; the tongue is but the ſhop wherein they are expoſed to publick view; therefore the heart muſt do its work well, before the tongue can commend its ware: the heart muſt indite a good matter, before the tongue will be as the pen of a ready writer.

God commandeth us both to look to our hearts and mouths when we are in his houſe; *Be not raſh with thy mouth to utter any thing before God, and keep thy feet when thou art in the houſe of God, Eccleſ.* 5. 1, 2. The former is a bridle for our mouths and expreſſions, the latter is a guard for our hearts and affections.

In reference to the *Antecedents*, 1. Some things, which will further the duty, muſt be uſed. 2. Some things, which will hinder the duty, muſt be refuſed.

Firſt, Thoſe things which will further the duty are, *Meditation, and the ſtirring up of grace.* Meditation will be helpful to the matter of prayer; the quickning and ſtirring up of grace will be helpful to the manner of the duty.

Firſt, *Meditation*: Meditation fits the ſoul for ſupplication. Meditation fills the ſoul with good liquor, and then prayer broaches it, and ſets it a running. *David* firſt *muſed*, and then ſpake with his tongue, *Lord, make me to know mine end, Pſal.* 39. 3, 4. Nay, to aſſure us that meditation was the mother which bred and brought forth prayer, he calls the child by its parents name, *Give ear to my words, O Lord, conſider my meditation, Pſal.* 5. 1. Meditation is like the charging of a Piece, and prayer the diſcharging of it. *Iſaac went into the field to meditate, Gen.* 24. 63. The *Septuagint*, the *Geneva* tranſlation, and *Tremelius* (in his marginal notes on it) read it to *pray*, and the *Hebrew* word *Suheh* uſed there, ſignifieth both to *pray* and *meditate*; whereby we may learn, that they are very near a-kin, like twins, they lie in the ſame womb, in the ſame word: meditation is

the best beginning of prayer, and prayer is the best conclusion of meditation. When the Christian, like *Daniel*, hath first opened the windows of his soul by contemplation, then he may kneel down to prayer.

Prayer is a building which reacheth up to heaven, meditation layeth in all the costly materials which are requisite for this building. He that would make any riddance of his work, must take care that all his materials be brought in before-hand; if they be to fetch when he comes to work, he will make long and tedious Church-work indeed.

Something thou art to meditate on, relating to thy self, something relating to God.

Those things which relate to thy self, are thy *sins*, *wants*, and *mercies*: There are three parts of prayer, (though I know some reckon the first rather an adjunct) *Confession*, *Petition*, and *Thanksgiving*: now meditation gives each of these the work which they are to do, like a faithful steward it gives every one their proper and peculiar portion. Meditation on our *sins* helpeth in *confession*, meditation on our *wants* helpeth in *petition*, meditation on our *mercies* helpeth in *thanksgiving*. A Christian ought to keep a catalogue, at least in the Table-book of his heart of these three particulars, *David* did so: he registred his unrighteousness, or the wrong he had done to God, *my sin is ever before me*, *Psal.* 51. 3. He thought much upon his wants and sufferings, he often crieth out, *I am poor and needy*, *Psal.* 109. 21. *Psal.* 25. *my sorrow is ever before me*, *Psal.* 38. 17. And for God's mercies, he did not write them in the sand, but he treasured them up in his memory. *Thy loving kindness is before mine eyes*, *Psal.* 26. 3. And though some of them were stale, (antient mercies) yet they were not sour to *David*'s taste, he did not throw them away as old Almanacks out of date: *I will remember the days of old, the years of antient times*, *Psal.* 77. Rather than God should not be paid his thanks, for favours to his fore-fathers, *David* would take the debts from their score, and set them upon his own file.

Confeſſion of ſin muſt be with ſhame and ſorrow, pe
tition for mercy muſt be with faith and fervency, thanks
giving muſt be with admiration of God, and delight
in God: Now it is meditation of our ſins, wants and mi
ſeries, which provides fuel for the fire of theſe graces t
work upon, by which they break out into an heavenl
flame.

Meditate on thy ſins; thy duty in prayer is to indict
arraign, and condemn and execute thoſe malefactors an
tranſgreſſors of the Royal Law, which can never be don
till they are apprehended. If thou wilt kill thoſe Foxes tha
ſpoil the Vine, thoſe luſts which hinder thy regenerate pa
from thriving; thy care muſt be by meditation to hunt them
out of their lurking holes, and take them. Thy wounds
which ſtink and are ſo unſavoury to God, muſt by ſerious
conſideration be ſearched and felt, before they can be
healed. When thou art going to prayer, do as *Jehu*, who
he went to ſacrifice to *Baal*, ſend out and fetch in all the
falſe worſhippers, thoſe enemies of the true God, that de
ny his ſupremacy, and bowed the knee to the world or the
fleſh, and then by an humble penitential confeſſion, and
ſelf-judging, cut them off. Who ever bewailed his ſins
that did not know their ſinfulneſs? or who ever wa
aſhamed, that did not ſee his own nakedneſs? When the
Jews came to know that they were the betrayers and mur
derers of the Lord Jeſus, then they were pricked to the
heart: O do that for thy ſelf, which God will do for man
others, ſet thy ſins in order before thine eyes, thine original
and thine actual, thine omiſſions and commiſſions, thy per
ſonal and relative, thy ſecret and publick, thy ſins about
natural, civil, or ſpiritual actions, thy ſins under mercies
and againſt afflictions. Say to thy conſcience as *Samuel* to
Jeſſe, *Are all thy ſons here? Are all thy ſins here?* if any be
wanting to thy knowledge, cauſe it to be ſent for, and
brought, and ſit not down to Sacrifice before it come:
when this is done, put them all into their own co
lours, accent them with their ſeveral aggravations, con
ſide

ſider what light, what love, what motions of Gods ſpirit, what convictions of thy own ſpirit, they were committed againſt.

Above all, meditate on the infinite Majeſty, Purity and Mercy of that God againſt whom thou haſt ſinned. Thoſe three Attributes duly weighed would like *Moſes* ſtrokes fetch water out of a Rock: Ah couldſt thou, that haſt heard of this God by the hearing of the ear, but ſee him with the ſeeing of the eye, thou wouldſt quickly abhor thy ſelf in duſt and aſhes. How ugly, how loathſom would ſin be, couldſt thou behold the Glory, Holineſs and Grace of that God whom thereby thou haſt offended? Ah how great an evil muſt that be which is ſo oppoſite and offenſive to the greateſt good? Think alſo on the blood of the deareſt Jeſus, which was let out by thy luſts; and ſurely when thou beholdeſt thoſe knives before thee which made thoſe bloody mortal wounds in his bleſſed body, *Anger* and *Grief* will both ſtrive within thee for the maſtery.

Meditate on thy *wants*. He that is ignorant what he ailes cannot complain, at leaſt ſo as to be relieved. The meſſenger who knoweth not the errand upon which he comes, muſt expect to be ſent back as wiſe as he came. Do as the good Huſwife, when ſhe is going to Market where proviſion is to be had, doth, Firſt, ſhe conſidereth with her ſelf what her Family needs, what food, what cloaths, what her Husband, what her Children, what her ſelf, and accordingly diſpoſeth her money at Market; ſo when thou art going to God by prayer, who is able to ſupply all thy neceſſities, conſider what thou wanteſt, what pardoning mercy, what purifying mercy, what ſin thou didſt lately foil, and art afraid it will recover again, that thou mayeſt beg ſtrength to purſue the victory; what luſt lately got the better of thee, that thou mayeſt intreat pardon of it, and power againſt it; what grace thou art defective in, either in reference to thy calling, or relations, or any condition, that thou mayeſt requeſt God to beſtow it on thee; what new providence hath befallen thee, or new work is laid upon thee,

that

that thou maist beseech God to give thee sutable grace a power.

This consideration of thy wants, with the weight them, will make thee more urgent and instant with God supply; they that feel hunger how hard will they beg bread? poor prisoners that are ready to famish for w of food, how earnest are they for relief? *Bread, bread for Lords sake*: *Remember the poor prisoners for the Lords sa* Consideration of thy soul-necessities, and of what infin concernment the relief of them is to thee, will make th feel thy wants, and then thou wilt be importunate wi God for mercy, A man that considereth not his indigencies is like a full stomack that loaths the honey comb.

Consider thy *Mercies*, meditate on the several particul passages of Gods providence towards thee from thy bir to this moment; how many dangers thou hast been deliv red from, how many journeys thou hast been preserved i what seasonable succour God hath sometimes sent thee dangers, what sutable support he hath afforded thee in d stress, what counsel he hath given thee in doubts, wh comforts he hath vouchsafed thee in sorrows and darkne Make past mercies, by meditation, present with thee, Ho many years hast thou lived, and every moment of thy l hast breathed in mercy? Do not forget former favours b stowed on thee or thine. The Civet box when the Civet gone still retains its scent; the vessel when the liquor is go hath still a savour of it: So when thy mercies are past a spent, thou shouldst still have the scent and savour of the in thy spirit.

Meditate upon the number of thy present mercies, personal, domestical, national, temporal, spiritual; How many are the mercies which thou enjoyest in bed, at board, a home, abroad? Thy house, thy barns, thy children, th body, thy soul, are all full of blessings; thou hast many positive, many privative mercies. *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts to us ward, they cannot be reckoned up in order unto thee*: *If I would declare*

declare and ſpeak them, they are more than can be numbred, Pſal. 40. 4. Think of them particularly; meat ſwallowed down whole doth not yield ſuch nouriſhment, as when it is cut into ſmall pieces. If jewels are bundled up together, their riches and worth are hid, they muſt be viewed and conſidered one by one, then their value will appear.

Meditate on the nature of them how freely they are beſtowed: When thou waſt Gods enemy he fed thee, and cloathed thee, and maintained thee; as when a man turneth his back upon the Sun, the Sun even then refreſheth him with his beams; ſo when thou didſt depart away from God, he even then followed thee with goodneſs; like the fountain, he giveth his pleaſant ſtreams to thee *gratis*. For alas, thou art leſs than the leaſt of all Gods mercies, worſe than any loathſome Toad, or poiſonous Serpent: This will be an excellent file to ſet off the mercies of God in their lively, lovely colours: that *David* ſo great a King ſhould do ſo much for ſuch a dead Dog as *Mephiboſheth*, did exceedingly affect his heart, 2 *Sam.* 7. So do thou think with thy ſelf, What am I, and what is my Fathers houſe, that the Lord ſhould do ſo much for me.

Meditate upon the fulneſs and greatneſs of thy mercies; What diſtinguiſhing mercies are thy Body-mercies? they are more than God oweth thee, and more than he beſtoweth upon others. Alas, many want health, liberty, food, rayment, ſleep, limbs, ſenſes, reaſon, and poſſibly thou enjoyeſt them all. But Oh! of what concernment are thy Soul-mercies, the image of God, the blood of Chriſt, eternal Life, the Goſpel of thy Salvation, Sabbaths, Sacraments, and ſeaſons of grace: God hath not dealt ſo with every people, as with this Nation: nor with every perſon, as with thee: Thou art, as the Pſalmiſt phraſeth it, laden with benefits, haſt ſuch a weight, ſuch a burthen of benefits upon thy back, that thou canſt hardly ſtir or ſtand under them. Haſt thou not bleſſings of the womb, bleſſings of the field, bleſſings of the Throne, bleſſings of the foot-ſtool, bleſſings in thy going out, bleſſings

in thy coming in, which way canſt thou look and not ſee bleſſings? where canſt thou tread and not ſtand on bleſſings? thy whole life is in this reſpect a bundle of bleſſings; theſe thoughts before prayer may ſtir thee up to bleſs the Giver. If thou ſhouldſt bleſs men when they curſe thee, much more ſhouldſt thou bleſs God, when he bleſſeth thee.

Meditate on the God to whom thou art to pray, Conſider his *Majeſty and greatneſs*, *Nehemiah* calls him, *The great and terrible God*, Nehem. 1. 5. He is ſo great, the Heavens and Heavens of Heavens cannot contain him, that the Earth, Heavens and Ocean, are in compariſon of him as nothing, yea, leſs than nothing, and vanity. Think of his attributes and infinite excellencies. *God is in Heaven and thou art on Earth, therefore let thy words be few*, Eccleſ. 5. 2. As God riſeth in our thoughts, ſelf falleth. That Sun diſcovereth all our duſt. O how are we aſhamed of our drops, when we ſtand by this Ocean. This ſerious apprehenſion of thy diſtance will quicken thee to reverence. Gods greatneſs and mans vileneſs, are both arguments to make man humble and wary in the Worſhip of God. Couldſt thou behold God in Heaven, in what Majeſty he there appeareth on his Throne of glory, how his heavenly Courtiers veil their faces in his preſence, lay their Crowns at his feet, and ſerve him, though joyfully, yet humbly and awfully, with what reverence and holy fear wouldſt thou go to prayer?

Meditate on his *mercy and goodneſs*, what promiſes he hath made to prayer, how bountiful he is to his ſuppliants. He doth more than they can ask or think, he gives liberally without upbraiding. It was ſaid of *Severus the Emperour*, that he was more troubled, that men asked nothing, than that he gave much. God delighteth both to be ſought and found. This is neceſſary to ſtrengthen thy faith. *He that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him*, Heb. 11. 6. He that would pray and obtain a bleſſing, muſt believe Gods being, *that he is*, and Gods bounty, *that he is a rewarder of them that diligently*

diligently ſeek him. Meditate on his rich bounty, *Abraham* asked but one Son, God gives him ſeed like the Stars in the Heavens for multitude; the Debtor deſires but forbearance, and he freely forgives the whole Debt. The ſhekel of the Sanctuary is double to the ordinary ſhekel.

God delighteth to ſee men *joyful* in his houſe *of prayer*, Iſa. 56. 7. to ſee their countenances commend his chear: now meditation of his Royal bounty, how he giveth like a King; like a God, will help thee to this hearty cheerfulneſs. Believe before thou prayeſt, that thy hand of prayer ſhall not knock at Heavens gate in vain, that God will not ſend thee away ſad. It is reported of the Emperour *Flavius*, that he ſhould ſay, I am ſorry, that any man ſhould preſent a Petition to me as if he were offering meat to an Elephant, with a trembling hand. Conſider not only his habitation, *which art in Heaven*, but alſo his relation to thee, *Our Father*; before thou calleſt he will anſwer, and when thou ſpeakeſt he will ſay, here am I, *Iſa.* 65. 24. Thus when thou haſt by meditation cut the Sacrifice in pieces, put the wood in order, and laid all upon the Altar, thou mayſt by prayer put fire to them, and offer up a Sacrifice to God of a *ſweet ſmelling ſavour.*

Secondly, As Meditation, *ſo the ſtirring up of thy graces* is needful to further this duty. Meditation will do much towards it (as thou haſt heard) I ſhall therefore ſpeak the leſs to it. Every perſon that hath grace doth not alwayes pour out his prayers rightly. Graces muſt be exerciſed in our duties. Grace may lie as fire under aſhes upon the hearth of thy heart, and be ſo far from flaming, that it may not ſo much as glow, and how then canſt thou expect any warmth from it, thy duty is therefore to ſtir up the coals, and endeavour that the fire may blaze out. It is the language of *Canaan*, communication ſeaſoned with grace, which only is ſavory to God. *Cato* being asked, why he was ſo diligent to learn the Greek language in his old age, anſwered, *I hear, the Gods ſpeak Greek, and I would willingly ſpeak to them in their own language.* All the words of God are gracious; It is ſaid of his

Son, *Grace is poured into thy lips*, Pſal. 45. 2. Thoſe therefore that would not ſpeak to God in an unknown language, a tongue which he underſtandeth not, muſt accent all their expreſſions to him with grace. It is the ſmell of the ſpice of grace in the *Iſraelite*, not of Garlick and Onions in the *Egyptian*, which is ſo pleaſant and fragrant to God, *Who is this that cometh out of the Wildeerneſs like Pillars of ſmoke, perfumed with Myrrhe and Frankincenſe, with all powders of the Merchant?* Cant. 3. 6. Some take the words to be the voice of the Angels, thoſe friends of the Bride-groom, admiring the Churches gracious expreſſions, and continual aſſentions of her ſoul, in her prayers to God, others take them to be the words of Chriſt, being raviſhed with the odoriferous ſmell of thoſe graces which his Spouſe acted in her Sacrifices; he ſtood amazed at the beauty of her perſon, and the ſweetneſs of her breath, the graciouſneſs of her petitions: *What lovely Lady, what woman is here?* (to the Hebrew) *What peerleſs Paragon is this, which ſendeth up ſuch Spiritual Sacrifices, ſuch ſweet Incenſe, kindled by the fire of Gods own Spirit; laid upon a meritorious Altar, aſcending and fuming up like the rowlings and agglomerations of ſmoke to the Lord himſelf, and more welcome and grateful than all the coſtly evaporations of myrrhe and frankincenſe, and all powders of the Merchants.* The Angel which aſcended to Heaven in the flame of the Altar, is ſaid to do *wondrouſly*, Judg. 13. 19, 20. It was wonderful both to Chriſt and his friends, to behold the acceptance of his Spouſes gracious performance, how it aſcended to Heaven, *elationibus fumi*, like pillars of ſmoke, and came up for *a memorial before God*. The deſire of nature in prayer, is like ſparks which fly out of the tunnel of the chimney, and then vaniſh; but the deſire of grace in prayer, is like pillars of ſmoke, which mounteth up to the higheſt Heavens.

When *Jacobs* ſons went down to *Egypt* to fetch corn, they carried ſome along with them to ſupport them by the way; when the Chriſtian goeth to Chriſt by prayer for more ſpiritual food, he muſt carry ſome along with him to ſtrengthen

him

him in the duty: a little water poured into the pomp, will ſetch up much: a little grace acted in a duty, may help thee to much more. As the ſhip is ſometimes wind-bound, that it cannot move towards its haven; ſo without the exerciſe of grace, the ſoul is wind-bound, there is no ſtirring towards heaven. A graceleſs man in prayer (as was ſaid of *Alcibiades*) may talk *much*, but ſpeaketh *little*.

2. Some things which will hinder the duty muſt be ceaſed.

All ſin in general, ſin regarded in the ſoul, makes prayers diſregarded of God: *If I regard iniquity in my heart, God will not hear my prayer, Pſal.* 66. 18. He that expecteth pardon, muſt throw down his weapons of rebellion. The child that asketh forgiveneſs of his oaths, muſt not deſire it of his father with curſes in his mouth. When duſt clogs the wheel of the Watch or Clock, they cannot ſtrike true; when ſin hampereth and clogs the wheels of the affections, the mouth will never ſpeak true or right in its petitions. *He that turneth away his ear from hearing the Law, even his prayer ſhall be an abomination, Prov.* 28. 9. It is high impudency, for him that will not hear God, to look that God ſhould hear him.

When the ſin of the petitioner is before God's eyes, his petitions cannot enter into God's ears; the wide mouth of ſin out-crieth the voice of his prayers. As the fiſh called the *Remora*, though it be but little, will ſtop a great ſhip in its full career; truly ſo the ſmalleſt ſin, loved and liked, will hinder the courſe of prayer, though it be never ſo inſtant and vehement. The Lord's ear is not heavy that it cannot hear, but your iniquities ſeparate between you and your God, *Iſa.* 59. 1, 2. Men by falls ſometimes loſe their ſpeeches, men by ſin loſe their prayers.

When the *Ninivites* prayed and turned from their evil ways, then God granted their requeſts, *Jonah* 3. The *Iſraelites* cried to God but in vain (he bid them go to the gods whom they had ſerved) till they put away the ſtrange gods from among them, *Then his ſoul was grieved for the miſery of Iſrael, Judg.* 10. 10, to 17. Reformation is a good

uſher to go before ſupplication. When the Duke of *Saxony* prepared war againſt the Biſhop of *Magdenburgh*, the Biſhop hearing of it, falls to praying and reforming, ſaying, *At ego curabo Eccleſiam meam, & Deus pugnabit pro me: I will take care to reform my Church, and God will take care to fight for me.* When the Duke heard this, he disbanded his forces with this ſpeech, *I am too weak for him that can engage God on his ſide.*

Be ſure Reader, to put away iniquity far from thee, when thou art drawing near to the throne of grace, *Then ſhalt thou make thy prayer unto God, and he ſhall hear*, *Job* 22. 23, 27. Prayer is (as it were) a plaiſter to heal a man that is wounded. Now as a plaiſter to one pierced with an arrow or bullet will do no good, till the dart or bullet be taken out of the body, ſo prayer will not be healing and prevalent till ſin (in regard of love and delight) be taken out of the ſoul.

As all ſin in general muſt be laid by, ſo *worldly thoughts and wrath in particular. Wrath*; anger, like leven, ſoureth the ſacrifice. *I will that men lift up holy hands without wrath*, 1 *Tim.* 2. 8. He that beggeth peace at God's hands, muſt not do it with *war* in his own heart. How canſt thou think that God will forgive thee many millions, when thou wilt not forgive thy brother one mite. God is peremptory, that he will reſerve for them his wrath, who will not remit their wrongs, *Matth.* 6. 15. *Hierom* confeſſed of himſelf, that when he had been angry, he durſt not enter into the Church, but *totum animo & corpore contremuiſſe*, he did tremble very much both in body and mind: Chriſtians muſt be ſingular, as in their principles, ſo in their practices. It is more comfortable to love a friend, but this an Heathen may do; it is more honourable to love an enemy, and this every Chriſtian muſt do.

Cont. Vigil.

There are two things in forgiving thoſe that wrong us. Firſt, an inward *remiſſion of the fault*, ſo much as it concerneth us, or a removal of wrath and revengeful deſires towards the perſon wronging us; and this if we do not, we

loſe

loſe our prayers. A ſtormy troubled ſea caſteth up mire and dirt, ſo when there is a ſtorm of paſſions in the ſoul, the heart ſoameth up its own ſhame in prayer, it bubleth up a great deal of filth. Secondly, In forgiveneſs there is an *outward profeſſion of this inward remiſſion*, and this muſt be done when the party acknowledgeth his fault. If the offender ſay, *I repent*, the offended muſt ſay, *I remit*. Surely, did men but conſider the infinite wrongs they do, and affronts which they offer to the glorious God every day, and yet how they expect to be pardoned, they would, when abuſed, ſay, as *Francis* the Firſt, King of *France*, (to one that begged pardon for a friend of his, who had uſed ill ſpeeches againſt his Majeſty) *Let him for whom thou art a ſuitor learn to ſpeak little, and I will learn to pardon much.* The Spouſe of Chriſt is compared to a Dove, which (ſome ſay) is *ſine felle*) without gall. The very Heathen when they offered Sacrifice, threw the gall of the beaſt away: and, Reader, wouldſt thou offer to God the gall of malice, revenge, wrath and bitterneſs with the ſacrifice of thy prayers? Remember, where the gall is broke, the fleſh taſteth bitter; and when the ſtrings jar, the Inſtrument will make but harſh Muſick, *Matth.* 5. 24.

Worldly thoughts muſt alſo be laid by. Our Saviour, when he taught us to pray, by the Preface to the Petitions telleth us where our affections in prayer ſhould be; *Our Father which art in heaven.* Our hearts in prayer muſt be in heaven, the eyes of our minds muſt look up thither, as well as the eyes of our bodies. The *Mahometans* in *India* when they begin their devotion ſtop their ears, and fix their eyes, that nothing may diſturb their minds, or divert their thoughts. When the meat is flie-blown, it quickly corrupts; when our Petitions to God are blown upon by worldly thoughts, and mingled with mental diſcourſes with men, they loſe their ſweetneſs.

Some poor people, whoſe houſes are troubled much with Vermine, have ſometimes a great part of their ſmall proviſion eaten up of Rats and Mice: truly ſometimes a poor

poor Christian loseth half a meal by these Vermine of worldly thoughts, they devour sometimes half his prayer. Resolve before thou prayest to watch thy heart narrowly, that these may not hinder thee in prayer.

CHAP. XIII.

Of the Concomitants of Prayer.

SEcondly, I come now to the *Concomitants* of prayer: and herein I shall speak,

1. To the matter of our Petitions.
2. To the person that prayeth.
3. To the Properties of our prayers.

1. To the *matter* of our prayers: God's Word and Will must be the rule of our prayers, what we must ask of him, as well as of our practice what we must do for him. Subjects must set bounds to their desires, and take heed that their petitions do not encroach upon the Prerogative Royal. Divine precepts, (what God commandeth us to act) Divine promises, (what God engageth himself to do for us) and Divine propheſies, (what God hath foretold shall come to pass) are to be the bounds of our prayers; he wandereth to his *loss*, that in his requests goeth beyond these *limits*. *Balaam* would needs ask leave of God, that he might be the devils Chaplain to curse *Israel*; but mark the issue, he hath an ironical concession to go to his own destruction: the sharp razor indeed of his tongue would not pierce the *Israelites*, who had armour of proof; but the sword of the *Israelites* soon entred his body, and sent his soul to receive its wages of that Master that set him a work. The *Israelites* on a sudden are all in a hurry for a King; God gave *them a King in his anger* for their punishment, rather than for their protection, (and how soon were they sick, like children, of that which they cried so loud for) the King and people, at least many of them, perished together. O how much better is a favourable

vourable denyal, then an angry grant of ſuch prayers, but immodeſt deſires never have profitable anſwers.

And as ſome err in the matter of their petitions, ſo others in the matter of their thankſgiving. We read of them, that when like Thieves they had robbed others, looked up to Heaven and bleſſed God for a booty, that they had proſpered in their calling: *Thus ſaith the Lord God, feed the flock of the ſlaughter, whoſe poſſeſſors ſlay thee, and they that ſell them ſay, Bleſſed be the Lord I am rich*, Zach. 11.5,6. That ſpurious Brat the Devil begot upon their curſed hearts, they lay at Gods door, as if he were its Father.

Take heed Reader, of exceeding the limits of prayer: thoſe Beaſts which will not be kept within their bounds, are ſooneſt caught, and kill'd. *Iſrael* had their wiſh to their woful coſt, when they cryed out, *Would God we had dyed in the Wilderneſs*, Numb. 14. 2, 28, 29. *Be not unwiſe, but underſtanding what the Will of the Lord is*, Epheſ. 5. 17. Indeed the Chriſtian may have any thing of God, if he do but in his prayer ſecure Gods honour; but he that exalteth his own will (not minding Gods) like a proud beggar, will be a chuſer; and therefore he ſhall be ſent away either without an Alms, or elſe with the Serpents which he deſired, inſtead of the fiſh which he denyed. The Chriſtians Charter is wide enough, he hath no cauſe to deſire its enlargement: *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us*, John 1. 5. and 14.

2. The *Petitioner* muſt be a *juſtified* and *regenerate* perſon, or the prayer will never be prevalent. He muſt be a favourite at Court, that preſenteth his ſupplication with confidence of ſucceſs. Others muſt pray and may ſpeed through Chriſt, but where there is no *faith*, there will be much *fear* about the event. The precept is to all, but the promiſe is only to the believer: *The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The eyes of the Lord are upon the righteous, and his ears are open unto their cry*, Pſalm 34. 15, 17. Strangers may howl, and we take

little notice what they ayl, it is a venture whether we relieve them or no, but if our children cry, being in great distress, we haſten to their help. Our relation to God may well ſtrengthen our hope, that our deſires ſhall be heard. He that can cry *Abba Father*, may be confident of the ſucceſs of his ſuit, and that God will deal with him as a Son.

Faith in Chriſt is eſſential to prayer, as I ſhewed in religious duties in general (and therefore omit it here,) now an unbeliever goeth to God without the bleſſed Saviour, and therefore may well come away without an anſwer. The *Iſraelites* in their prayers were ſtill to mind the Temple, either to pray in it, or towards it; which Temple was a type of Chriſt, the alone Altar upon which our prayers muſt be offered, if ever they be accepted, 2 *Chron.* 7. 38. *Dan.* 6. 10. Kings will not gratifie or pardon Traytors, whileſt they continue in their Treaſonable deſigns. A ſinner even while he is wooing God for mercy, is warring againſt God; when his voice is the voice of *Jacob*, his hands are the hands of *Eſau*, and therefore with what face can he expect favour? *I will*, ſaith *Paul*, *that men lift up holy hands*, 1 Tim. 2. 8. meaning in prayer. Where the hands are unholy and wicked, the heart is worſe, and God cannot abide a ſtinking breath. Some write of *Diacletes*, that it hath many excellent vertues in it, but if it be put into the mouth of a man without life, it loſeth all. Prayer, (as I ſhewed before) hath many rare and incomparable qualities, but being in the mouth of one that is dead in ſins and treſpaſſes, it loſeth them all. When a vicious man propounded in the *Roman* Senate, a moſt excellent Law, they rejected the motion, becauſe it was made by a bad mouth. When the face is comely, the perſon beautifull through Chriſt, then only the voyce will be pleaſant, *Cant.* 2. *Eccleſ.* 14.

When *Godfrey* of *Boloign* was demanded (in the Holy War) by an Embaſſador from the King of the *Saracens*, *How he became ſo ſtrong to fight, and to do ſuch exploits?* He anſwered, *Quia manus ſemper habui puras, Becauſe I kept my hands alwayes as clean as I could from the filth of ſin.* A pure hand in

prayer

prayer is ever prevalent, through Christ, to conquer the strongest Enemies: But it is a principle in nature, that *God heareth not a sinner*, Joh. 9. 31. The prayers of a natural man are like *Jehoshaphats* ships which were made to go to *Tarshish* for gold, but were broken by the way; they come short of that merchandise which is better than silver, and that gain which is more precious than choice gold, for which they pretended to lanch forth: But the prayers of a regenerate person are like *Solomons* Navy, which were sent forth to *Ophir*, went through with their voyage, and brought from thence four hundred and twenty Talents of gold: Unsearchable are the riches which the vessel of his prayer returneth fraught with, 1 *Kings* 22.48. 1 *Kings* 9. 28.

3. The properties of our prayers; they must be Humble, Hearty, Fervent and Constant.

1. Our prayers must be *humble*: Prayer is one of our nearest approaches to God on this side Heaven, in it we speak to God mouth to mouth, and therefore must be poured out with much humility. *Rebecca*, though she rode along on the road, mounted upon a Camel, yet when she drew near to *Isaac*, she lighted off her stately beast, putteth on her vail, and presenteth her self to him in an humble posture. Humility ought to be a Christians constant cloathing (*Be ye cloathed with humility*) but it never fits him better, than when by prayer he doth solemnly draw near to God. We are then most careful to put on our best raiment, when we go to speak with great persons. Subjects present their petitions to their Soveraigns upon their knees. *O come let us Worship and bow down, let us kneel before the Lord our Maker*, Psal. 95. 6. Princes must have silken words given them, as the Mother of *Artaxerxes* told one: Our words to the great God must be submissive.

The special end of prayer, is to exalt God, and debase man; he therefore that is proud in that performance, doth wholly thwart Gods end in its institution, and may be confident that God will thwart him in his petitions. When we go to God in this duty for grace and mercy, we do not go to

him as those that go to Market to buy relief; but as those that go to a rich mans door to beg an alms: And surely of all persons beggars, who live wholly upon anothers charity, have least reason to be proud. The proud beggar never got any thing at Gods door.

It is observable, how the children of God, though they were never so rich in grace, were poor in spirit, and humble in language and carriage, when they approached the Lord of glory: Every one of them, notwithstanding the greatness of their spiritual stock, sued in *forma pauperis*: *Behold now I have taken upon me to speak unto thee Lord, who am but dust and ashes*, saith *Abraham*, Gen. 18. 27. *I am not worthy of the least of all the mercies which thou hast shewed to thy servant*, saith *Jacob*, Gen. 32. 10. *I am a worm, and no man*, saith *David*. *So foolish was I, and ignorant, even as a Beast before thee*, saith *Asaph*. *I am more bruitish than any man, I have not the understanding of a man*, saith *Agur*. *O my God, I am ashamed, and blush to lift up my face to thee, for our iniquities are encreased over our heads, and our trespasses is grown up unto the Heavens*, saith *Ezra*. *I am a man of unclean lips*, saith *Isaiah*. They all have learned the same Lesson, as Scholars in the same form; they all speak the same Language, as children of the same Father.

It is reported of *Aristippus* the Cinnick, that he used to fall on the ground before *Dionysius*, when he presented a petition to him. O what posture is low enough when we go to the infinite and incomprehensible God in prayer. He humbleth himself to open his eyes upon us, well may we be humble when we open our mouths and hearts to him, *Job* 14. 3.

Reader, if thou wouldst have thy prayers heard, let them be humble. God loves to walk in the low valleys: *Lord thou hast heard the desires of the humble, thou wilt prepare their heart, and wilt bow thine ear*, Psal. 10. 17. Though God behold the proud afar off, and disdains so much as to open his eyes, or give them a look, yet he will be sure to draw near to the humble, and vouchsafe to open his ears, and his very heart to them, *Psal.* 138. 6. *Isa.* 66. 72. He that

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can have his face ſhine, and take no notice, is a fit perſon to go up into the Mount and converſe with God.

2. Thy prayers muſt be *hearty*: thy tongue and heart muſt keep time and tune. *Give ear to my prayer, that goeth not out of feigned lips, Pſal.* 17. 1. If in prayer thou art as *Ephraim, a ſilly dove without an heart*, and giveſt God only the calves of thy lips, they will be as unacceptable as *Jeroboam*'s Calves at *Dan* and *Bethel*, which provoked the Lord to anger. The *Jews* have this ſentence written in their Synagogues, where they meet to pray, *A prayer without the heart, is like a body without a ſoul.* What a deformed loathſome ſpectacle is a body without a ſoul? truly ſo is thy prayer without thy heart. God reſpecteth the heart in prayer above any thing; men mind the expreſſions moſt, but God mindeth the affections moſt. *Let us draw nigh to God with a true heart*; let us lift up our hearts with our hands unto God in the heavens, *Heb.* 10. 22. *Lam.* 3. 41. God looketh not ſo much to the *elegancy* of thy prayers, how neat they are, nor to the *Geometry* of thy prayers, how long they are, but to the *ſincerity* of thy prayers, how hearty they are. *Socrates* made more account of poor *Æſchines*, for giving himſelf to him, than of *Alcibiades*, and other rich Scholars, who gave him large preſents. God eſteemeth infinitely more of an heart-ſprung (though broken) prayer, than of diſſembling petitions, cloathed with, and dreſt up in the neateſt and moſt gaudy expreſſions. *Senec. lib.* 1. *benef. cap.* 8.

The heart is the metall of the bell, the tongue is but the clapper: when the metall of the bell is right and good, (as ſilver) ſuch will the ſound be; if the metall of the bell be crack'd, or lead, the ſound will ſoon diſcover it to a judicious ear. God can ſee the diſeaſes and ſpots of the heart upon the tongue. O it is dangerous to do, as ſome Princes with their neighbours, who ſet on foot a Treaty of Peace for their own ends, but reſolve before-hand that it ſhall never be brought to any period. As *Jacob* ſaid to his Mother, *If I diſſemble, my father will find me out, and I ſhall meet with a curſe inſtead of a bleſſing*: ſo ſay I to thee, if thou diſſembleſt

in prayer, thy God will find thee out, and thou wilt meet with a curse, a blow instead of a blessing. There is no going to God, as *Jeroboam*'s wife thought to go to the Prophet, *in a disguise*.

Notandum illud est quod quæ offeruntur in Holocaustam interiora sunt quod exterius est, Domino non offertur, ut pellis. Hom. 5.

Under the Law, the inward parts were only to be offered to God in sacrifice, the skin belonged to the Priests: whence *Origen* inferreth, *That truth in the inward parts is that which is most pleasing in a sacrifice.* Indeed others compass God about with lies, and therefore highly provoke him: *They did flatter him with their mouth, and they lied unto him with their tongue, for their heart was not right with him, Psal.* 78. 36, 37. *Hos.* 11. 12. It is sinful for thee to tell a lie to thy fellow-creature, but how abominable is it to tell a lie to the Almighty Creator? Thy prayer without thy heart will be Sacrilcdge, not a Sacrifice.

When the heart is *Rector Chori*, *Chief leader of the Quire*, then the voice is pleasant indeed in God's ear. *The Lord is nigh to all that call upon him, to all that call upon him in truth, Psal.* 145. 18. When the wife giveth the husband her heart, and defileth not the Marriage-bed, he will (if wise) bear with many infirmities in her. When the heart in prayer is devoted to God, he is pleased out of his grace and goodness to pardon and pass by many imperfections in the duty; but if that bed be prostituted to any other, he gives a divorce to the sacrifice, and putteth it away, for he is a jealous God. *Jacob*'s small present could not but be acceptable to *Joseph*, because it was *the best of the land*. The heart of man is but little, yet it is the best of man, and therefore taken kindly by God. The main enquiry at prayer is concerning the heart: as *Jonadab* was asked by *Jehu*, so is the Christian by God, *Is thy heart right as mine is? Then come up into my chariot. Then come to the throne of grace and welcome.*

Thirdly, Thy prayers must be fervent. Prayer is a duty which consisteth not in words or expressions, but in the working of the affection; therefore it is called a crying to God, *Out of the depth I have cried to thee, Psal.* 130. *A renting the heart, Joel* 2. 13. As if the heart were by prayer torn in

in pieces, and a pouring out the ſoul, as if the body had been left without life, the ſoul being departed and aſcended to heaven in holy petitions. The true beggar is ever earneſt for ſpiritual alms, he will not let God go without a bleſſing, *Gen.* 32. *Paulus Æmilius* being to fight with the *Macedonians*, would never give over ſacrificing to his god *Hercules*, till he had ſome ſign of victory. The Chriſtian is more urgent with the true God, than the Heathen is with his god of clouts. When *Daniel* prayed, with what force were his words uttered? with what fire was his ſacrifice offered? *O Lord, hear; O Lord, forgive; O Lord, defer not for the Lord's ſake.* That wine is beſt which is fulleſt of theſe heavenly ſpirits; Winter-fruits are ſour and unpleaſant to men, and ſo are cold petitions to God, *Dan.* 9. 13. Reader, when thou art praying for pardon, how ſhouldſt thou even pour out thy ſoul! Alas, when thou conſidereſt, if God do not pardon, I periſh eternally; if ſin be imputed, I am damned. How ſhould thy heart cry out, *Have mercy upon me, O God, according to thy loving kindneſs, after the multitude of thy tender mercies blot out mine iniquities.* (Again,) *Waſh me from mine iniquities, and cleanſe me from my ſin.* (And again,) *Hide thy face from my ſins, and blot out all mine iniquities.* (Once more,) *Deliver me from blood-guiltineſs, O God, thou God of my ſalvation, Pſal.* 51. 1, 2, 11, 14. When thou art begging grace and purity, with what earneſtneſs ſhouldſt thou pray? believing how deſtructive ſin is to thy precious ſoul, and how offenſive to the Jealous, Juſt and Almighty God, and in what abſolute neceſſity thou ſtandeſt of holineſs, without which thou canſt never ſee God. As when the Clock ſtrikes, the wheels within move notably, we may hear them run round; ſo when thy tongue is pleading with God for remiſſion of ſins, and repentance towards God, for the Son of God, the Spirit of God, and thine everlaſting ſalvation, how ſhould thine heart move? what work ſhould there be among thine affections, to enforce thoſe weighty petitions? This fervency is neceſſary to prepare thy ſoul for the mercy thou deſireſt. What men get lazily, they ſpend laviſhly;

lavishly; but that food which a devout woman longeth for, she prizeth much, and eateth with most delight. When one whispered *Demosthenes* in the ear that he was beaten, and desired him to plead his cause, the Orator would not believe him, till at last the man cried out; *Now*, saith he, *I feel your cause.*

It is the intention of the Spirit, which giveth efficacy to our petitions: it is not the length of the arm, but the strength of it, which draweth the bow, so as to make the arrow fly fast and far. Fervency to prayer is as wings to the Bird, by which it mounteth up to heaven. *The effectual fervent prayer of the righteous prevaileth much*, *Jam.* 5. 16. When prayers are drivel'd like rheume out of a man's mouth, they fall down at his feet. The mother will let the child alone, if it only whimper and whine a little in the cradle, but when it crieth out-right, then she hasteth to take it up: *This poor man cried* (was not dull and drousie, there is his fervency) *and the Lord heard him, and delivered him out of all his troubles*, *Psal.* 34. 9. here is his prevalency. There is no getting to the *Indian* Mines by the cold Northern Seas, though because it is a shorter cut, some have attempted that way, but they lost their labour. Other duties are *a serving God*, prayer *is a seeking God*: now *they that seek him early shall find him*, *Prov.* 8. 17. A low voice doth not cause a loud eccho, neither doth a lazie prayer procure a liberal answer. Sleepy requests cause but dreams, meer fancied returns. When there is a cushion of ease under the knees, and a pillow of idleness under the elbows, there is little work to be done.

When *Daniel* had been fervent all day at prayer, an Angel is sent to him at night with an answer. Importunity prevaileth with an unjust Judge, much more with a righteous and gracious God. Though God be Almighty, yet a fervent prayer (through his grace) hath held his hands. *Let me alone*, *Exod.* 32. *Who holdeth thee, Lord?* saith *Austin*. *Moses* earnest cry was the cord, which, I may speak with reverence, fastned God's hands.

Prayer

Prayer is a sword to wound both sin and Satan, but fervency is the edge of it, doing the execution, *Zeph.* 18. 2 *Cor.* 12. *For this I besought the Lord thrice.* When a man strikes his enemies with his full strength, then the wounds are made.

The lack of this fervency is the loss of many prayers. The lazie petition tires, before it comes half way to heaven: indeed it is eaten up (as the cold hony of Wasps and Flies) of wandring thoughts; when fervent prayers, like hony boiling over the fire, is free from such ill guests. An idle prayer, like a lazie beggar, wandereth and gaddeth up and down, and as a rouling stone gathereth no moss. The working of the affections in prayer, like *David's* harp, allayeth those devils which would disturb the Christian in this duty. When a man is intent upon the God to whom he prayeth, and eager after the mercies for which he prayeth, though the world whisper him in the ear, he cannot hear, though Satan jog him by the elbow, he will not heed him.

But here a caution will be seasonable: The fire of thy fervency must be from heaven, not such strange fire as *Nadab* and *Abihu* offered to the Lord: I mean, it must not be the voice of nature, an earnest cry for the enjoyment of creatures; but the voice of the Spirit, an importunate desire for conformity to, and communion with the Lord Jesus Christ. We read of those *that houled upon their beds for corn, and wine, and oyl, Hos.* 7. 17. Many, like children, roar, are much out of quiet, disturb others with the noise they make, but it is for clouts for a baby. *Who will shew us any good?* The voice of a Saint must be, as of a wise son at full age, for the inheritance; *Lord, lift thou up the light of thy countenance upon me.*

The Petitioner herein must be very careful; he that rides apace, had need to be sure that he is in the right way, or else the freer his horse is, the more he wandreth to his loss. The greater the fire is, the more watchful we must be that it be kept within the chimney; the more earnest our

affections are, the more we must mind what our petitions be: the promises of God must be the *foundation* of our prayers. What he promiseth to give, I may pray to receive; *Remember the word unto thy servant, upon which thou hast caused me to hope*, *Psal.* 119. 49. But it's dangerous for the *building to jet out* (upon the King's high-way) beyond the *foundation*; this may cause the house to fall, or be taken down. Because *godliness hath the promise of this life*, I am bound to pray, *Give me this day my daily bread.* Temporal good things must be part of the matter of my prayer; but because God promiseth these things conditionally, (so far only as he seeth fit for his honour, and my comfort) therefore I must pray for them conditionally. The apish child that crieth and squeeketh for the knife, to be its own carver, and will not be satisfied with its parents feeding it, deserveth the rod; our prayers both for the matter and the manner, must run parallel with God's promises. Prayer is a putting God's promises into suit; but he that sueth a Bond, must mind the condition in it, or the Verdict will be to his cost and dammage. That which boils gently over a small fire, may be of use to us, which if it should boil hastily, and run over, it may raise ashes enough to spoil it self. The way to lose our requests for *temporals*, is to be as hot and hasty for them as if they were our *All*, even our *Eternals*.

That incomparable pattern of prayers, the Lord's prayer, (which is like a *Standard measure* in a Corporation Town, for present use, and an example for others) hath five petitions for Spirituals, and but one for Temporals.

God hath promised spiritual things absolutely, therefore thou maist desire them absolutely: For pardon, and the image of God, and the bloud of Christ, and fulness of joy in the other world, thou maist be as earnest (so humble and reverent) as thou wilt. And O! what a mercy is it that God, though, like a wise father, he deny us leave to cry for the candle, which would burn, and the thorns which would prick our fingers; yet he giveth us liberty to, nay, commandeth us to besiege and storm Heaven, to follow him up

and

and down, to cry day and night, to give him no rest, to be instant, urgent, and fervent with him, that our persons may be justified, our natures sanctified, and our souls and bodies glorified eternally.

Fourthly, Thy prayers must be *constant*: thy duty is to *give thy self to prayer*, as a servant devoted to, and at the command of his noble Master. This fire, like that on the Altar, must never go out day nor night; *Night and day praying exceedingly*, 1 *Thess.* 3. 10. *Paul* speaks, as if his practice had been nothing but prayer; he did that so much, that he seemed to do nothing else. Prayer is a Saints breath, which he constantly draweth, *Ephes.* 6. 18. *Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all Saints.* Those that work in Iron Mills, keep a continual fire; though they suffer it sometimes to slack or abate, yet never to go out. A Christian's prayer may have an intermission, but never a cessation.

Our blessed Saviour, besides his set times for ordinary, did pray whole nights: *David* was a good husband, up early at it; *Mine eyes prevent the dawning of the morning*, *Psal.* 119. 147. At night he was late at this duty, *At midnight will I rise to give thanks to thee*, *Psal.* 119. 62. This surely was his meaning, when he said, He should dwell in the house of the Lord for ever, he would be ever in *the house of prayer*.

Gregory writes of his Aunt *Trucilla*, that her *elbows* were as *hard* as an *horn*, by often leaning upon a Desk when she prayed.

Joachim, the father of the Virgin *Mary*, used to say, *That prayer was his meat and drink.*

There is no duty enjoyned a Christian for his constant trade so much as prayer: *Pray always, pray continually, pray without ceasing, pray with perseverance, pray evermore.* But why is all this? would God have his people do nothing else but pray? must they cast by their callings, cast off all care of their children, and shut themselves up into some Cell

or Cloister, and there be always upon their knees at prayer, as the *Euchites* fancied. No, I shall therefore give a brief description of this praying without ceasing.

1. *Thy soul must be ever in a praying frame.* The souldier hath his weapons ready, though not always in fight with his enemy. Thy heart must be ever in tune, and ready upon the least touch to make heavenly musick. The Church's lips are compared to an *hony-comb*, *Cant.* 4. 11. The *hony-comb* doth not always drop, but it is always ready to drop. The believers spirit is like fire upon the hearth, though it do not blaze, yet it's ready upon any opportunity to be blown up into a flame.

2. *No considerable business must be undertaken without prayer.* Thou art God's servant, and thy duty is to ask his leave in all thou dost. *Ephes.* 4. 6. *In all things let your requests be made known to God.* When thou risest up or liest down, when thou goest out or comest in, prayer must still be with thee. Prayer is the way to prevent evil. The world's poison may be expell'd with this antidote. *Joh.* 17. 11. He that converseth with God by prayer, dwelleth in heaven, and to such a one the earth is but a small point. Prayer is both a charm to inchant, and a scourge to torment Satan. It engageth Christ in the combat with the devil, and so assureth the soul of conquest. When the Saint is fighting, and like to be foil'd, either by the world, the flesh, or the wicked one, prayer is the Letter which he sendeth post to heaven for fresh supplies of the spirit, whereby he *becometh more than a conqueror.* Prayer is the way to procure good, he that will not speak, must not expect to speed. It sanctifieth our food, raiment, sleep, callings, and all our enjoyments to us. The Christian, like the Chymist, extracteth all good things out of this one body of prayer.

3. He that prayeth constantly, *hath set times every day for prayer.* The Morning and Evening Sacrifice were called the *Continual sacrifice*, *Numb.* 28. 4. The Christian hath his set meals for his soul every day, as well as for his body. With the Mary-gold he opens himself in the morning,

for

for the ſweet dews of Heavens grace and bleſſing, and he doth at night (though his occaſions hinder him in the day) like a Lover find ſome opportunity to converſe with his beloved.

He is moſt free and freſh in the morning, *the top of the milk is the cream*, and he doth not think his beſt too good for God. His evening fare is ſometime extraordinary, like the Jewiſh feaſts which were at Supper. The ſpiced cup is beſt at the bottom. Prayer is the key of the morning, to open the door of mercy, and prayer is the bolt at night to ſhut him up in ſafety. The Jews prayed in the Temple the third, ſixth, and ninth hour of the day; our priviledges under the Goſpel are enlarged, and I know no reaſon why our prayers ſhould be leſſened.

He that prayeth continually, doth upon all occaſions in the day time, whatever he be about, put up his ſupplication to God. He hath his ejaculations, his holy Apoſtrophes, wherein he doth turn his ſpeech (at leaſt internal and inarticulate) from man to God. This liberty is a great priviledge, and this practice turns to wonderful profit. When *Jacob* was bleſſing his Sons, he takes breath with, *I have waited for thy Salvation O Lord*, Gen. 49. 14. *Nehemiah* when at the Kings Elbow, would not open his mouth to the King, till he had opened his heart to God, *Neh.* 2 6.

When *Noah* was curſing *Cham*, he had a ſhort ejaculation for a bleſſing on *Japhet*, *God ſhall perſwade Japhet to dwell in the tents of Shem*: which prayer hath been anſwered, and will be to the end of the World; We Gentiles fare the better for that prayer: Chriſt upon the Croſs darted up a ſhort ejaculatory prayer for his Murderers, *Father forgive them, for they know not what they do*, and as an anſwer to it, we find ſome thouſands of them preſently converted.

Truly Reader, I would commend theſe ejaculations, as an excellent receipt for all companies, and in all conditions. If thou art a ſtranger to it, thou doſt not know the vertue of it. It is as ſome write of the herb *Panacea*, *an*

universal remedy for all diseases, a special, though cheap preservative both against the evil of sin and suffering. This is the best way to avoid dangers, to overcome difficulties, and to prosper us in our lawfull designs. *Gen.* 24. 12.

When thou receivedst a sudden mercy, heares unexpected good news, thou mayest presently rear an Altar, and offer up a Sacrifice of praise to God. If thou art protected through grace from any transgression, in which thou wast falling, or afflictions of which thou wast afraid, thou mayest suddenly dispatch a Messenger to Heaven with thanks, who will be more welcome there, than thou art aware of. So did a good Servant, *Gen.* 24. 26. and a godly Souldier and Governour, *Judg.* 7. 15. I will bless the Lord at all times saith *David*, his praise shall be continually in my mouth. When thou art in a sudden plunge, thou mayest dart up a thought to God for counsel or protection: these short breathings would prepare thee for a long race.

There are indeed some seasons for prayer, which must by no means be slighted; when the Spirit of God stirreth in thee, and cometh for thee, then make haste to God. Courtiers watch for convenient seasons to present their petitions to their Kings, and will be sure to lay hold of such seasons. If the King himself offer any discourse relating to their requests, then they will close and strike in: When the Spirit of God in a morning or evening, or in the day time, commandeth thee to go and cry to God for pardon and life (I speak of regular motions, for no other come from the Spirit) then is a fit time to present thy requests, he sendeth for thee for that end: Take heed of delaying or denying. *Thou saidst seek ye my face, my heart said, thy face Lord will I seek.* Suitors have their *molliſſima tempora fandi*, their special *times of wooing*. *Hester* waited once and again for a fit time to beg her life, and the lives of her people, of the King, and when *Ahasuerus* put her upon it, gave her an opportunity, she then did it, and prevailed.

Whatsoever actions thou entrest upon, whether Civil, Natural,

Natural, or Religious, let prayer be to thee, as the Baptist to Christ, *the messenger to prepare the way before thee. Bonaventure*, that Seraphical Doctor, being asked by *Aquinas*, *How he got such Divine knowledge?* pointing to a Crucifix in his study, said, *Ille est liber meus, by praying to that Crucifix*: A Christian by praying to God, in the name of a crucified Christ may get *saving knowledge*. Be confident of this, those mercies will be most savoury, which come flying to thee upon the wings of prayer. Those favours are suspitious, which steal in at a window, and come not in at the door of prayer. How sweet was that water to *Sampson*, which streamed to him in the channel of prayer, *Judg.* 15. 19. he called the name of it *En-hakkore, the well of him that prayed. Jacob* saw God smiling in *Esau*'s smooth countenance, because prayer was the Sun which scattered and cleared that sky. When thou canst say of the mercy which God giveth thee, as *Hannah* of *Samuel*, *For this child I prayed* (saith she) *he is the travel of my soul, as well as of my body; he is the fruit of my heart, as well as of my womb*; when thou must say, *For this blessing I prayed, many a time did I weep and make supplication, and lo I have prevailed.* Such a mercy will be a double mercy, a *Samuel* indeed *Asked of God*, and Dedicated to God.

As Jesus Christ was more welcome to *Mary* his Mother, when she and his Father had sought him sorrowing; so those blessings, especially spiritual, will be received with most joy, which were sought with most sorrow: What thou *winnest* with *prayer*, thou wilt *wear* with *praise*.

But it may be Reader, thou art one that art so far from constant praying, that the garment of the Atheist will fit thy back very well: *They call not upon God*, Psalm 14. 4. if so, bethink thy self, for thou livest like a Beast, as *Nebuchadnezzar* did, though thou hast the shape of a man: *They are become brutish, and have not sought the Lord*, Jer. 10. 21. *Brutes* are like *Mutes*: O it is a dreadful condition, to be *possessed with a Dumb Devil.* When men once grow speechless, it is a sign death is hard by. If that bloody Butcher can

can but muzzle thy mouth, and with cords hinder thy crying, expect the ſtroke of the ax: Or poſſibly that Liberty which *Eliphaz* made for *Job*, though it was much below him, yet will become thee, *Thou reſtraineſt prayer before God*, Job 15.4. The pulſe of thy ſoul faulters; thou layeſt by thy prayers, as ſome do their beſt cloaths, till they go to Church again, or for ſome Holy-day. O this is a ſad ſign that prayer, which ſhould be thy element, is thy torment. Friends that love one another, long to converſe together, and take all opportunities of ſending to, and hearing from each other: Hadſt thou any love to the bleſſed God, it would be ſo with thee. But as painfulneſs in ſpeaking, often argueth unſound inwards, ſo thy inconſtancy in praying, giveth thee cauſe of ſuſpecting thy ſpiritual unſoundneſs and inſincerity.

CHAP. XIV.

The Subſequent duties after Prayer.

THirdly, I ſhall ſpeak to the conſequents, or thoſe duties which muſt follow after prayer; and they are principally two, *Watching* and *Working*.

1. *Watching* for an anſwer: Pious prayers are precious commodities; and who, unleſs a mad man or a fool, will throw away what is of value and worth? When thou haſt ſhot thine arrow, obſerve where it lights, and how near it flew to the mark. Wiſe men when they have delivered their petitions to their Prince, watch and wait ſometimes a year together, all the while longing and looking for an anſwer: Thy requeſts to God are of infinite concernment, thy Heaven, thy eternal happineſs is involved in them; with what holy impatience then ſhouldſt thou deſire an anſwer? *In the morning I will direct my prayer unto thee, and will look up*, Pſal. 5.3.

The

The words discover *Davids posture* in prayer, and his *practice* after prayer: His *posture* in prayer, *I will direct my prayer unto thee.* The word is an allusion to an *Archer*, or to a *General*, as some observe on it. *Disponam tibi* Calvin.

1. To an *Archer*, and then the meaning is, *I will be up betimes, and take as good aim as I can possibly at the mark, and so draw my bow, and direct my arrow that I may hit it.*

2. To a *General*, and then it importeth thus much, *I will rise early, and set my requests to God, as Souldiers in Battalia, in rank and file, in good array: I will so marshal them, that they be not routed by being out of order: I will see that they stand in their places, and keep their ground:* and what then? his *practice* after prayer, *And will look up:* I will observe what became of the arrow I shot. Or the word being an allusion to a *Watchman*, as the former word to a *Commander in chief of an Army*, speaketh this, *When I have marshalled my prayers in good array, and sent them forth to fight against my spiritual Enemies, and to wrestle with God himself for his grace and love, I will get up to my Watch-Tower, to see what execution they do upon my adversaries, what power they have with God, whether they get or lose ground, whether they prevail and win the day.* It was the custom in those days, when forces were sent forth to fight, for the General to command one to watch in some high place, if he could spy any comeing from the Armies with news. So when *Davids* Souldiers were engaged with *Absoloms*, the *watchman went up to the roof over the gate*, and spied *Ahimaaz* and *Cushi* coming with tidings. Thus holy *David* stood (as it were) *sentinel* and watched as a spie, longing every moment to hear and see the event, issue and success of his prayers.

Men that work for a *dead horse*, as we say, when their business is done, look no further, because they had their pay before-hand; but those whose reward is behind, labour in expectation of it, and after they have wrought, look for it: And unbelievers hopes are in this present world, and therefore if he procure but some earthly profit, it is no wonder if he look no more after his prayers, he had his pay before-

hand: But a believer whose reward (not of debt, but of grace) is ever behind and to come, while he is upon earth, when he hath prayed in obedience to Gods precept, cannot but expect the performance of Gods promise.

He that ventureth nothing in a ship, save a small parcel of pins, or a few quire of paper, or something which is little better than nothing, takes little thought what becomes of the vessel, if it sink or swim, it is all one to him, he loseth not a moments sleep for it. But the Merchant who ventureth all he is worth in a Vessel, and sendeth it out very richly laden, though it be a long journey, yet he is impatient to hear of it: many an anxious thought hath he about it, many a time he putteth the supposition to himself, *What if this Ship should miscarry? What will become of me, my Wife and Children?* He can hardly eat or drink with comfort, or sleep with quietness, till he hears it is safe. A wicked man that is worth nothing, ventureth nothing in his prayers, and therefore whether they miscarry or no, it matters not much with him: when he prayed for pardon and grace, he counted them little worth, he prized his stock and his riches at a far higher rate, and so must needs be very indifferent whether the Vessel wherein things of such small worth (in his esteem) were hazarded, come home safe or no. But a godly man hazardeth all he is worth, for this, and the other world, in his prayers: he knoweth that all his happiness is involved in the pardon of his sins, in the righteousness of his Saviour, in the love of his God, and the renovation of his nature, all which he beggeth with strong cryes and groans. He esteemeth these things as the very *life of his life*, and *the very soul of his soul*, and *O* (thinks he) *how richly laden, is this Vessel which I have sent forth! My precious soul, my dearest Jesus, my interest in the Covenant of grace, my eternal fruition of the ever blessed God, are all aboard her. If she should miscarry* (good Lord) *what would become of me? I am lost, I am damned, I am undone eternally. Was ever Ship better fraught? Her burden is of inestimable value. My joy,*

my

my peace, my love, my delight, my hope, my heaven, my all, are in her. Oh what should I do, if the Arch-Pirate Satan should seise her? or if she should split upon the rock of my presumption? or sink in the quick-sands of my infidelity? Alas, alas, whither should I go? where should I appear? Such a soul never failed of a rich return of his venture.

Reader, when thou hast prayed, wait and expect an answer. Though thy prayers were mingled with many imperfections, if they were the travail of thy soul, (upright I mean) do not give them over for lost.

When *Moses* Mother could keep him no longer, she made an Ark of Bul-rushes, and daubed it with Pitch, and put him in, and hid it in the Flags, by the Rivers brink; and his Sister stood a far off, to see what would become of him. *And* Pharaohs *daughter came to wash her self, spied the Ark, sent and fetched it, the babe wept and she had compassion on it*: sent for the Mother, gave it her to nurse, paid for its nursing, and the child became the great deliverer of *Israel*. Truly so when the fruit of thy heart, thy tears, and sighs, and groans, and prayers, are ready in the eye of sense to be given over for dead, they lye floating upon the water, let thy faith and hope be near at hand, to see what will become of them; the Kings Son may take pity on the weeping babe, pay the charge of its nursing up, bringing it into favour at the heavenly Court, and make it serviceable for the conducting thy soul through the Wilderness of this World, towards the true and celestial *Canaan*.

Though the Messenger thou sendest to Heaven tarry long, yet wait and expect his return. Those that send to the *Indies* for the golden wedges, wait many moneths, though they long every moment for their arrival.

If after thy expectation, thou findest little fruit of thy petitions, do not therefore lay aside that calling, *Continue in prayer, and watch in the same*, Col. 4. 2. Anglers, though they have fished many hours and caught nothing, do not therefore break their Cane, and Line, but draw out their hook, and look upon their bait, which (it may be) was fallen

off, or not well hung on, and mend it, and then throw it in again; So when thou hast been earnest in prayer, and yet received no answer, reflect upon thy prayers, consider whether something were not amiss, either in thy preparation for the duty, or in the matter or manner of thy petitions; it is possible thou mightest desire stones instead of bread, or fuel for thy lusts, or didst forget to deliver thy petitions to the only Master of Requests, the Lord Jesus, that he might present it to the Father, if any of these were the fault, no wonder if they failed; what ever it be, be diligent to find it out, amend it and fall to thy work again with confidence, that thou shalt not work at the labour in vain. The Archer if he shoot once, and again, and miss the mark, considereth what the reason was, whether he did not shoot too high, or too low, or too much on the right hand, or too much on the left hand, takes the same Arrow again, only reformeth his former error, and winneth the wager.

Secondly, *Working* is necessary after prayer, as well as *Watching*. Begging and Digging must go together. Thy duty is to pray, as knowing assuredly that thou canst do nothing of thy self, and yet to work as if thou wert to do all by thine own power. He that doth not indeavour in a lawfull use of those means which God affordeth him to attain the mercies he needeth and asketh, doth *tempt*, not *trust* God, and may expect a rod sooner than relief. A good use may be made of that story; A Carter having overthrown his Cart, sat in the way crying, *help Hercules*, *help* (*Hercules* was counted by the Heathen a God for his strength) *O Hercules help*. At length one appeared to him in *Hercules* shape, with a good Cudgel in his hand, and beat him handsomely; saying, *Ah thou silly lazy fellow, dost thou call to me for help, and sit still thy self, arise and set to thy shoulder, do thy part, and I will do the rest.*

If thou prayest for thy daily bread, be thou diligent in thy calling, or else expect a crop out of the Ocean. If thou prayest against some particular sins, avoid the occasions of those sins. If it be against Drunkenness, avoid

avoid evil company; If it be againſt Pride, avoid and diſcourage ſuch as will flatter thee, for otherwiſe thou doſt as he that runneth into the fire, and prayeth to God, that it may not burn him; ſuch a man mocketh God, but himſelf moſt; if thou prayeſt for Holineſs and Grace, hear, read, meditate, watch, uſe the means, and expect a good iſſue from God.

Obſerve *David*, his prayer was, *Set a watch O Lord before my mouth, keep the door of my lips*, Pſal. 141. 3. But now becauſe he had committed the main charge of this unruly priſoner, *his tongue*, to God, deſiring him to lock the double doors of his lips and teeth faſt upon it, and to have a main guard alwayes watching before the doors, leſt it ſhould break through and attempt an eſcape, doth he therefore ſleep himſelf, thinking the priſoner was ſafe enough? no, he himſelf would be upon the guard. *I ſaid I will take heed to my ways, that I ſin not with my tongue; I will keep my mouth with a bridle while the wicked is before me*, Pſal. 39. 1, 2. *David* as he deſired God to put a good bit into the mouth of this wanton beaſt, ſo he would himſelf keep a ſtrict hand and rein him in.

A good Wiſh about prayer, wherein all the fore-mentioned particulars are epitomized.

The Introduction to prayer analyzed.

PRayer it one of my neareſt and ſolemneſt approaches to the moſt high God, and one of my choiceſt priviledges on this ſide the place of praiſe: wherein I may go to my God at all times and acquaint him what I ail, where it is well, where it is ill with my poor ſoul: I wiſh in general that I may never ſuffer this key (to Gods own treaſury) to ruſt for want of uſe, nor to be ineffectual to the opening of the Divine bounty by my unskilfulneſs in turning it, that neither by my unfitneſs for the duty, miſcarriage at the duty, nor miſbehaviour after the duty, I may demean my ſelf unworthy of ſo great a favour, ſo high an honour, and ſo good a Maſter. In particular, I wiſh that I may (at leaſt morning and evening) before I enter upon this Ordinance, whether in my

The Antecedents to prayer.
1. Meditation
Of sins.

closet or family, make a privy search for those Barabbases which have moved sedition in my soul, and murdered my dearest Saviour, and that I may have such a sight of them all, in their horrid nature, and bloudy colour, that I may arraign them at the Tribunal of God with confusion of face, and contrition of heart, and

Of wants.

may with all possible ardency plead for their execution. I wish that my necessities may ever be in my memory, that as the sick child, I may point readily to the place of my pain, when ever I go to make my moan to my heavenly Father; and that affected with the weight and importance of them, I praying feelingly, may pray the more fervently.

Of mercies.

I wish that the many and weighty mercies which I unworthy wretch enjoy, may be written so firmly in my mind, and presented to me before prayer, in the various and lively colours of their freeness, fulness and seasonableness, that I may never steal the custom of thanks from my God (which is all he desires) for those rich and full vessels which he sendeth me in every day: but may pay him this impost of praise and glory, with all uprightness and alacrity.

Quickning of grace.

I wish that my graces may never be, like Jonah, asleep, when I am to call upon my God, but as the heavenly host, they may be moving in their several places, and fighting in their courses against my spiritual enemies. O that, like holy Bradford, I might never leave confession, without sorrow for sin, petition, without some sense of the worth of mercies, nor thanksgiving, without some solace and joy in God, the Author and Fountain of all my happiness. I wish that I may draw nigh to God with a pure conscience, and before I go to desire the lovely portion of his friends,

Laying aside what may hinder prayer.
All sin in general.

give a bill of divorce to all my lusts, and (at least) banish from the bed of my heart those enemies of his which would not have him to reign over me. I wish that I may never desire mercy at his

Anger.

hands with the least degree of malice in my heart, but may love (as Saints, because they are Christ's seed, so) sinners, and them that hate me, for Christ's sake: and as a special medicine against that poison, whatsoever friend I should forget in my prayers, I wish I may resolve before-hand to remember in particular my enemies, to beg of God that he would pardon, sanctifie and save them.

I wish

I wish that my affections may not as Sauls *person, be hid among the stuff of Worldly affairs, when I should be busie about the concernment of an eternal crown; but that I may leave those servants always at the door behind, while I go in to speak to the King of Nations, and may all the time of the duty serve and seek the Lord my God without distraction. I wish that I may be specially careful to look up to the Master of requests, the Lord Jesus Christ: First, for the justification of my person, and then for the acceptation of my prayer, and that I may be so enabled with the hand of faith, to put on the glorious robes of his perfect righteousness, that neither the nakedness of my person nor performance, may appear to my shame. I wish that all the flowers which I present to my God, in the posie of prayer, may be gathered out of his own garden, the Scriptures; I mean, that I may never exceed those bounds which he hath set me, for the matter of my prayer; but may use much caution that all those spices which I make my incense of, may be of his own prescription: and O that to this end, his holy spirit who knoweth his mind fully, might draw up all my petitions for me. I wish that my prayers may be ever presented upon the bended knees of my soul, and also in regard of my body in the lowest and most submissive posture; Ah how humble should dust and ashes be, when he takes upon him to speak to the most High God. I wish above all that I may never mock the most jealous God in this duty, by speaking Parrot like, what I neither mind nor mean, but whatsoever dish be wanting on the Table, to which I invite my God, my heart which I know he loveth above all, may be there, and that my prayer may be the travail of my soul, and not the labour of my lips. I wish that I may so feel my spiritual wants, that my bowels may so pinch me, that as the hungry and almost starved beggar, I may cry aloud for the bread of life, yet not so much, in regard of the extension of my voice, as the intension of my spirit. When I am petitioning for pardon and grace, I wish I might beg as earnestly, and beseech God as importunately as if it were in the power of my prayer, to change his mind, and procure the blessing, but when I am asking temporals; I would not as the dry earth, cry, and cleave,*

Worldly thoughts.

Concomitants of prayer.

Person must be justified.

The matter of prayer.

Properties of prayer.

Humble.

Hearty.

Fervent.

Caution.

cleave, and gape, for corn and wine and oyle, but willingly be at my fathers allowance, and desire no more than what his infinite wisdom seeth needful to bear my charges, till I come to my blessed and everlasting home. Constant. *I wish that I might observe that standing law, according to which Heavens bounty is dispensed: In all things to make my requests known to God, and never expect, though the mercies of God be never so ripe, that any of them should fall down upon me in mercy, unless I shake the tree by prayer. I wish that every mercy may come flying to me upon the Wings of prayer, and may fly back to God upon the Wings of praise; that prayer may be the Mother to breed and bring forth all my blessings; that not one child of them but may be named* Samuel *asked of God, that when I first open my eyes in the morning, I may then in some ejaculatory prayer, open my heart to my God, that at night prayer may make my bed soft, and lay my pillow easie, that in the day time prayer may perfume my cloaths, sweeten my food, oyl the wheels of my particular vocation, keep me company upon all occasions, and guild over all my natural, civil and Religious actions.* Subsequents of prayer. *I wish that after I have poured out my prayer in the name of Christ, according to the Will of God, having sowed my seed, I may expect a crop, looking earnestly for the springing of it up, and believing assuredly that I shall reap in time if I faint not; yea, that though the promise may stick long in the birth, yet it will at last bring forth, when God will give me large interest for my forbearance.* Waiting. *Finally I wish that (though before sorrowful) having opened my mind to God about any suffering, my countenance like* Hannahs, *may be no more sad; that I may never busie my self about Gods work, the success and event of things, nor like an idle lazy beggar, be careless about my own work, but may in my place and to my power be industrious in the use of all those lawfull means which his providence affords me, for the enjoyment of my desires, that as I did lift up my heart in praying, so I may lift up my hand in working, to God, who dwelleth in the Heavens.* Working.

CHAP.

CHAP. XI.

How a Christian may exercise himself to godliness in hearing and reading the Word, and of preparation for hearing.

THe blessed God, as he appointeth the children of men their ends, namely, to serve him here, and to enjoy him hereafter, so he doth also afford them directions about the way, how they may attain and accomplish those ends. He is our Master, and cutteth out that work for us, which he expecteth we should make up. He bestoweth on all the star-light of nature, which though it be but small and dull, by reason of our first fall, yet it ruleth and commandeth the night of the Pagan world, and is sufficient to leave them inexcusable, for not working and walking by it. When Heathen shall be thrown into the Goal of hell, and bound with chains of everlasting darkness, their own consciences will hinder them from the least thought of commencing a suit against God for false imprisonment, because they are judged not by the *Law Moral*, written in Tables of stone, but by the *Law Natural*, written in the Tables of their hearts.

But out of his infinite favour, he is pleased to give some (in those places where he intendeth to gather a people to himself, for his eternal praise) beside the twinkling *Star-light of Nature*, the clear and perfect *Sun-light of Scripture, to guide their feet in the ways of peace*. Which word is one of the most signal mercies that ever he bestowed upon the sons of men, the whole world without it being but a barren and rude wilderness.

The Word of God is a spring of *living water*, a deep Mine of *costly treasure*, a table furnished with all sorts of *food*, a garden wherein is variety of pleasant *fruits*, the Church's Charter, containing all her *priviledges* and her

deeds, manifesting her title to the *purchased possession*. It hath pious *precepts* for the Christians reformation, and precious *promises* for his consolation. If the Saint be afflicted, it can hold his head above water, and keep him from sinking, when the billows go over his soul: there are Cordials in it, rich enough to revive the most fainting spirit. If the Saint be *assaulted*, the Word is armour of proof, whereby he may defend himself manfully, and wound his foes mortally. If the soul be unholy, this word can *sanctifie it*; *Ye are clean through the word which I have spoken to you*, *Joh.* 15. 3. This water can wash out all the spots and stains. If the soul be an heir of hell, this word can *save it*. *From a child thou hast known the holy Scriptures, which are able to make thee wise to salvation*, 2 *Tim.* 3. 15. other writings may make a man *wise to admiration*, but this only can make him *wise to salvation*.

This Word which is of such unspeakable worth, God hath deposited as a special treasure into the hands of the children of men, that they might *obey his will, and know the just one*. And, Reader, it is thy duty to search and study this book. When Kings send out their Proclamations, either concerning acts of grace, or some Law which their subjects ought to obey, they expect that all should take notice of them, and give them the reading and hearing. What an affront dost thou offer to the King of the whole world, if thou turnest thy back upon his word? I must tell thee, it is no less than *crimen læsæ Majestatis*. *He that heareth you, heareth me, and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me*, *Luk.* 10. 16. Thou maist think (possibly) that by neglecting to hear, thou dost only contemn the *Preacher*; but believe me, it is a contempt of thy *Maker*. *Ministers* are God's *Ambassadors*: now to deny an Ambassador audience, is one of the greatest disrespects which can possibly be offered him, nay, it is an affront to his Prince on whose errand he cometh, and whose person he representeth: and what is the *conclusion* usually of such *bad premises*, but a *bloudy war*? Consider what thou dost, when thou refusest *him that speaketh from heaven*; for if thou

shuttest

ſhutteſt the windows of thine eyes from reading, and the door of thine ears from hearing, God may clap ſuch a padlock of a judiciary curſe upon them both, that thou ſhalt never open thine eyes nor ears, till thou comeſt, as the rich Glutton, to ſee *Abraham* afar off, and *Lazarus* in his boſome, and to hear and bear thy part in thoſe dreadful ſcreechings and houlings which are in hell.

It is a mercy that the Tree of knowledge, the Word of God, is not forbidden, but commanded fruit; nay, that it groweth in the very path to the Tree of life. O why ſhouldſt thou then, like the Phariſees, *reject the counſel of God againſt thy own ſoul?* If thou art a child of *Adam*, I am ſure thou haſt thy deaths wound; now by neglecting the Word, thou, like a frantick patient, throweſt away that plaiſter which only can cure thee.

Do not ſay thou waſt not warned of thy danger and duty: I do here ſhew thee the hand and ſeal of the King of kings to that Warrant to which I require thy *obedience*. The Scripture is *the Word of Chriſt*, and God commandeth thee upon thine allegiance to *hear him*, *Coloſ.* 3. 16. *Matth.* 3. 17. The Word is the Cabinet in which thy Saviour, that Pearl of infinite price, is laid up; and therefore thou art commanded to look into it for this Jewel: *Search the Scriptures, for they are they which teſtifie of me*, *Joh.* 5. 39. The word is Ἐραυνᾶτε, and ſpeaketh ſuch a diligent ſearch as covetous men make for ſilver; they ſpare for no labour, that they may attain their deifi'd treaſure: what ſhouldſt not thou do for *durable riches and righteouſneſs?*

But, Reader, if thou art a child of God, I doubt not but thou delighteſt to look into thy Father's will, and weigheſt every word in it, as knowing that in his Teſtament there is a great charge committed, and a great Legacy bequeathed to thee. It is thy daily companion and counſellor; thou dareſt not go without thy *cordial*, being liable every day *to faint*; nor without *thy weapons*, being called every hour *to fight*. The Scriptures are the *light* by which thou *walkeſt*, and the *tools* with which thou *worketh*. Let me perſwade

thee to perſevere in this gracious practice: take the counſel of the Author of it, who is fitteſt to give Laws for *thy carriage* towards it: *Let the word of Chriſt dwell in you richly*, *Coloſ.* 3. 16. The word is Ἐνοικείτω, and ſignifieth to keep houſe with you. Do not leave thy Bible, as ſome do, at Church, and hear nothing of it all the week long; but bring it home to thy houſe, let it dwell with thee: Let not the Word be as a *way-faring man*, to tarry with thee but for a night, and ſo be gone; but let it be an *inhabitant*, one that accompanieth thee to bed and board, and with whom thou converſeſt continually as thy familiar and intimate friend. Make thine heart (as *Jerome* ſaith of *Nepotians*, by his aſſiduous reading and hearing the Scriptures) *Bibliothecam Chriſti*, *The Library of Jeſus Chriſt*. I cannot but think that thou haſt found the Bible ſo bountiful a gueſt, to pay thee ſo liberally for its board, that thou haſt bid it heartily welcome, and wouldſt not part with it for the whole world. *Ageſilaus* is commended, ſaith *Xenophon*, becauſe he never went to bed, nor roſe up, before he had looked into *Homer*, whom he called his *Sweet-heart*. Adviſe thou with a Divine, at leaſt, as often as he did with a prophane Author. Kings have their Counſellors, and great men their Remembrancers: let God's teſtimonies be the *men of thy counſel*, *Pſal.* 119. 24.

Let not others negligence abate the leaſt of thy diligence, but rather by an Antiperiſtaſis, let their extreme coldneſs double thine inward heat. As the fire is hotteſt when the weather is coldeſt; ſo *David*'s heart boiled with zeal after it, when the waters of others affections to it were frozen; *They have made void thy Law, therefore I love thy commandments above gold, yea, above fine gold: Therefore I eſteem all thy precepts concerning all things to be right*, *Pſal.* 119. 126, 127, 128.

O conſider what love the Saints of God have ever had to his Law. *Luther* ſaid, *That he hated the Books he made, and could wiſh them all burnt, leſt the time ſpent in reading them, might hinder the reading of the Scriptures. O how*

love

Love I thy Law! ſaith *David.* The godly have meditated therein day and night; they have eſteemed it above the ſweeteſt honey, and the fineſt gold; the Martyrs in *England* have given much of their *Eſtates* for a few *leaves* of it, and they laid down their *lives*, before they would loſe the precious *fruit* in it. The *French Proteſtants* (ſaith their Hiſtorian) *burnt in zeal to the Word, whileſt the bloody Papiſts burnt them for the Word.* *Scipio Africanus* was applauded, for having uſually in his hands the books of *Xenophons* Inſtitutions of *Cyrus*: O let this Book of books be often before thee, and alwayes in thee, let it be thy meditation all the day. One would think, that he who knoweth and believeth the contents of the Word, ſhould hardly ever let a Bible be out of his hand, at leaſt, he will lay it up (as the two Tables in the Ark) in his heart. One of the Fathers calls it, *The heart and ſoul of God.* Indeed as a man by his word diſcovereth his mind and will: ſo God by the Goſpel, which is his Word, reveaſeth his eternal good will to men: It is the *Copy* of his everlaſting love, of which his Decree is the Original, containing all his precious thoughts (before the foundation of the World) of redeeming miſerable man with the blood of his Son, and making him an heir of the eternal weight of glory. Thoſe gracious and myſterious purpoſes of his, which were hid in the night of many ages, when the Sun of Righteouſneſs once appeared in the Horizon of the Goſpel, were viſible and legible to every eye: *He hath brought Life and Immortality to light by the Goſpel*, 2 Tim. 1. 10.

Scriptura eſt cor & ipſa anima Dei. Greg.

The Apoſtle calls it, *The grace of God*, and *The word of his grace*, Tit. 2. 11. Acts 20. 32. not only becauſe the rain of the Word goeth by coaſts, as a gift of grace, *Pſal.* 147. 19, 20. (*He cauſeth it to ſhower down upon one City, and not on another*, *Amos* 4. 7.) and not only becauſe like a ſeal, it ſtampeth grace, the image of God upon the ſoul, *Acts* 2. 37. but chiefly, becauſe on the ſtage of the Word, the grace and favour of God to mankind is fully diſplayed: The Goſpel preſenteth us with the whole method of Gods grace and love to poor ſinners. This world is the Theatre in which

Grace acteth its part (the Triumph of Juſtice is reſerved for the other World) and the Goſpel is the Throne on which Grace *ſits, and from whence* it holds out its golden Scepter. The language of the Law is no leſs than a ſentence of death; but the Goſpel alloweth a Pſalm of mercy, and in it *Grace reigneth*, βασιλεύει, playeth the King, commandeth in chief, *unto Juſtification of life*, Rom. 5. 17, 18, 21.

But the more precious this Water of Life is, the more fearful thou ſhouldſt be of ſpilling it. Kings cannot endure that their Acts of Grace ſhould be trampled under foot: *Abuſed favour turneth into greateſt fury.* Men forfeit ſooneſt of the greateſt Dainties, and further their Miſery, by that which was given them as in Mercy.

Our Saviour therefore commandeth, *Take heed how ye hear*, Luke 8. 18. There are two ſpecial Leſſons which Chriſt commendeth to his Scholars: The firſt concerneth the *matter* of their hearing, *Take heed what you hear*, Mark 4. 24. Miniſters are Chriſts Uſhers, Chriſt himſelf is the head-Maſter; now Chriſt forbiddeth the pinning our faith upon our Uſhers ſleeve. The *Bereans* have an honourable creſt put into their coat of Arms by God himſelf, to diſtinguiſh them in nobility from others, for bringing the coyn offered to them to the touchſtone of the Scripture, to try whether it were true gold or counterfeit; *And theſe were more noble than thoſe of* Theſſalonica, *becauſe they received the Word of God with all readineſs of mind, and ſearched the Scriptures daily, whether theſe things were ſo*, Acts 17. 11. Men muſt not like Children take down what ever their Nurſes put into their mouths, whether meat or poiſon, but know how to diſtinguiſh between good and evil. Our Faith muſt not ſtand in the wiſdom of men, but in the Power of God. All weights and meaſures muſt be compared with, and tryed by the Kings Standards. The *Copy* is no farther authentick than it agreeth with the *Original Deed*.

The ſecond Leſſon concerneth the *manner* of their hearing, *take heed how ye hear*. The richeſt Cordial may be loſt as it may be taken. It will be requiſite therefore to give thee

thee ſome *preſcription*, how thou mayſt take this coſtly *Phyſick* to thy greateſt *profit*.

In reference to which duty I ſhall ſpeak,

1. To thy *preparation for it.*
2. To thy *carriage at it.*
3. To thy *behaviour after it.*

1. As to thy *preparation* for hearing the word, I ſhall requeſt thee from God to mind theſe enſuing particulars.

1. *Empty thine heart of evil frames, and prejudice. Evil frames.* The diſh muſt not be ſluttiſh, into which we put theſe ſpiritual dainties. If the ſtomack be clogged with filth and fiegm, it cannot digeſt and concoct our food. The light of the Sun, as pleaſant and delightful as it is to ſound, is yet offenſive and painful to ſore eyes. This part of preparation is injoyned us by the Spirit of God. *Wherefore Lay apart all filthineſs, and all ſuperfluity of naughtineſs, and receive with meekneſs the engraſted word, which is able to ſave your ſouls*, James 1. 21. If the body be feaveriſh, the ſweeteſt Syrup will taſt bitter; If any ill humour or luſt be predominant in thee, like the full and foul ſtomack thou wilt loath even the honey comb. The Table-book of thine heart muſt be wiped clean, before any new thing (as the Law of God) can be written in it. Briars and Thorns muſt be ſtubbed up before the ground be capable of the grain.

As *evil humours* becauſe of the *Doctrine* taught, ſo prejudice againſt the perſon teaching, muſt be removed. Prejudice againſt the Preacher, is the greateſt prejudice to the Hearer. A condemned perſon will eſteem a beggar when he brings a pardon. *How beautiful are* (not the lips only and hands, but the meaneſt parts) *the feet of them that bring the glad tydings of peace*; I confeſs it is a mercy to be related to a Paſtor who hath both parts and piety, gifts and grace; and if thou art to chuſe a dwelling, I would wiſh thee to bear with many outward inconveniences, to ſit down under ſuch a Miniſtry. But ſuppoſe thy Teacher, at leaſt in thy thoughts, is a man of mean parts, wilt thou thence conclude,

clude, his pains will yield thee little profit. Truly ſhouldſt thou gratifie Satan ſo far, it would be the ſpeedieſt way to find a truth in what thou doſt fancy. Friend, friend, doth the efficacy of the Ordinance, depend on the parts of man, or on the power of God? May not a coſtly treaſure be brought to thee in an earthen Veſſel? Conſider, thou mayeſt light thy candle as well (it may be better) with a brimſtone match, as at a great fire. Chriſt taught his Apoſtles by a little Child, *Mat.* 18. 2. A ſmall damſel was inſtrumental for *Naamans* recovery both of his ſpiritual and corporal leproſie. And who art thou that none muſt inſtruct thee, but ſuch a one as like *Saul* is higher than others by head and ſhoulders in gifts and abilities; I wiſh it be not from the pride of thy ſpirit, that none is worthy enough to teach thee thy *Grammar Leſſon*, but ſome *head of the Univerſity*. A picking ſtomack (I am ſure) argueth a diſeaſed body, and then a ſquemiſh heart and itching ear, cannot argue a ſound ſoul. The induſtrious Bee ſucks honey from the *Thime*, an harſh and dry herb. The Meat is as good in a Pewter, as in a Silver diſh. *Plut.*

It may be thou goeſt to Table only for the ſauce, to Church for the ſtyle and elegancy of the language; if ſo, I dare be bold to tell thee, that *thine heart is not right in the ſight of God*. Doſt thou not know that it is the naked ſword which doth the Execution, that a crucified Chriſt is the great Conquerour, not a pompous gaudy *Meſſiah*, which the *Jews* dreamed of. *Paul* is commanded to Preach, *not with Wiſdom of words, leſt the Croſs of Chriſt ſhould be made of none effect*, 1 Cor. 1. 17. ſo alſo *v.* 27, 28.

Truly, if thou luſteſt after the Quails of ſome new diſh, it is a ſign that thou loatheſt *Manna*, the *Bread of Heaven*; and what a condition is thy poor ſoul in then? They that have the Green-ſickneſs, care not for ſolid food, but hanker after traſh: They have ſouls ſadly ſick, that neglect the good Word of God, and long after the fancies and wit of men.

God doth by *the fooliſhneſs of preaching, ſave them that believe*, that he alone might have the glory of their ſalvation.

That

That the excellency of the power may be of God, and not of us, 2 Cor. 4. 7. When men nibble at the bait of Humane Eloquence, and are caught, the skill of the Angler is applauded; but when men bite at the naked hook, *the ſimplicity of the Goſpel*, all will grant this to be a miracle, and ſay, *This is the finger of God.*

Doſt thou not ſee, that as *Daniel* and his companions thrived better, and looked fairer, with feeding upon *pulſe*, than the other Captives who fed on the *Kings dainty proviſion?* So thoſe Chriſtians (in every Pariſh, look abroad where you will) *thrive* more in holineſs, and are *fairer* in Gods eye, who feed on plain, naked Scripture, than thoſe whom no diſhes will pleaſe, but ſuch as are curiouſly cooked for a Kings Palate. Thou wilt not believe but that thy face may be ſeen in a glaſs, where the ſides are not guilded; thou wilt chuſe an horſe, not by its trappings and fine furniture, but by its uſefulneſs and ſerviceableneſs: Why ſhouldſt thou be ſo childiſh, as to be in love with no garments, but what are daubed with Silver lace, when other plain raiment will warm thy body as well.

Optimi concionatores ad vulgus ſuos, dixit Lutherus, qui pueriliter, trivialiter, populariter & ſimpliciſſimè docent. Melch. Adam in vita.

Reader, if the fault be not thine own, thou mayeſt gain much (nay I muſt ſay) moſt good by plain preaching. Thoſe that dwell by the Sea ſide gather up thoſe precious commodities (bequeathed to the Sea, at the death or wrack of the Ship) when the Sea is loweſt, which they cannot do when the waters are higheſt: I do not here plead for vain repetitions, and tedious circumlocutions; nor for them that dreſs their meat ſo ſlovenly that their Gueſts loath it. I know it's below the Majeſty of a King, when he is delivering his mind by his Embaſſador, to play the Orator; but it is not below him to ſpeak ſenſe and reaſon. Wiſe men love a neat, compact diſcourſe, but it muſt be more full of matter than words, convincing the judgement, and working upon the affections. Plain, ſolid Sermons are moſt acceptable to pious and ſerious ſouls: There is a vaſt difference between waſhing the face of a Diſcourſe clean, and painting it; the former is lawful and commendable, the latter ſinful and abominable.

abominable. Miniſters muſt mind the capacities of their Auditories, and not put that meat into their mouths, which their teeth cannot chew, nor their ſtomacks concoct: Their Sermons of *Quiddities*, *hæccities*, and School nicities, may (in the opinion of giddy men) tend to their own praiſe, but never to their hearers profit; Such men when their children ask bread, give them ſtones which may choak them, but will not *cheriſh* them. It is pity he ſhould ever teach School, that will not ſpeak to his Scholars, ſo as they may underſtand him.

But the worſt ſuppoſition is, Thy Teacher may be untaught himſelf; his life may give the lye to his lips. As to this prejudice, 1. Remember, That an accuſation muſt not be received againſt an Elder, except under two or three witneſſes; thy charity, O Chriſtian, and the Dignity of his Calling, muſt both move thee to be ſlow to believe. As it is ſinful to raiſe up an evil report (*Conſtantine* the Emperor ſaid, *That if he ſaw a Biſhop committing uncleanneſs, he would rather cover that foul fact with his Imperial Robe, than ſuffer it to be divulged to the diſhonour of the Goſpel*) ſo it is ſinful to take up an evil report, whoever laid it down ready for thee. But ſecondly, if thy Paſtor, like a wooden Veſſel, giveth that wine to thee which he never taſteth, nor ſavoureth himſelf, be not therefore wholly diſcouraged: If it be true, that thy Miniſter is falſe to God and his own ſoul, that he only wears Chriſts livery, that he might the more unſuſpected do the Devils work: I confeſs it is matter of great lamentation (the good Lord take care either for their converſion or ejection, for certainly they being liſted under Chriſts colours, and ſold to their Captain, do his adverſary the Devil double ſervice. The ſins of Teachers are, the Teachers of ſins; they who forget their Sermons, will remember their ſins, to patronize their own: But if the providence of God ſhould bind thee to ſuch a Paſtor, which is no ſmall unhappineſs; conſider, that God fed *Elijah* by a Raven, and ſurely he can feed thee by an unclean creature. He increaſeth ſometimes his Enemies *gifts* that they might be inſtrumental to increaſe his people

peoples graces. It is unqueſtionable in my judgement (though ſome I know doubt it) that a ſinner may convert a ſoul; and my reaſon is this, becauſe the operation of the word doth not depend upon the piety of the Preacher, but upon the free grace and power of the Lord. Yet I muſt alſo confeſs that I believe that God doth not ſo often vouchſafe to his enemies, as to his friends, that honour and happineſs. But as bad as he is, God may uſe him to do thee good. As the beſt Miniſters Sermons are not to be received for their good lives ſake, ſo the worſt Miniſters Preaching is not to be rejected becauſe of their evil practices. A blind man may hold a Candle to give light to others whilſt he himſelf remains in the dark; the Sun of righteouſneſs may convey the light of holineſs into the houſe of thine heart, through this ſluttiſh Window. Thou mayeſt derive water from the Fountain of life, through a leaden pipe: A deaf bell may be uſeful to call a Chriſtian to Church, and he that never heard ſo as to live, may call a ſoul to Chriſt. Wholeſom Sugar may be in a poiſoned Cane.

The *Egyptian* Jewels were helpful to the Tabernacle; *David* made the ſpoils of the Gentiles, ſerviceable to the Temple; and ſurely the ſon of *David* can make the parts and gifts of an *Egyptian*, an Enemy to God ſerviceable to thy ſoul. The Phariſees in the dayes of Chriſt, were many of them vicious perſons, yet they ſitting in *Moſes* Chair, Chriſt doth not deny them audience, but commandeth his Diſciples to diſtinguiſh between their words and their works; he doth not forbid them to hear their Doctrine, but enjoyn them to forbear their doings, *Mat.* 23. 2, 3.

2. The ſecond thing requiſite to preparation is this;

Before thou goeſt to hear, *labour to affect thine heart with the neceſſity, excellency and efficacy of the word.* There was half an hours ſilence in Heaven before the ſeventh Trumpet ſounded; thy duty is to weigh the nature and end of the word, before thou goeſt to hear that Trumpet ſounded by one of the Angels of the Churches. Conſider its *neceſſity*; *Mary* minded the *one thing neceſſary* (indeed ſhe

gave the word her heart, but the way to it was this, she gave it her ear) *She sat at Christs feet and heard his word.* The custom even in those dayes, was for the Teacher to Preach either out of a Desk or Pulpit, or some place above the people; hence their hearers sitting below them are said to sit at their feet. Urge thy soul with this, *The word which I am going to hear, in regard of the ordination of God, is absolutely necessary to my spiritual and eternal good. I am dead, and it is the word that must enliven me; I am blind, and it is the word that must enlighten me. It is absolutely necessary that I know my sins and misery; now the word must do this, and is therefore called a glass,* Jam. 1. *It is absolutely necessary that I know my Saviour, and the way of my recovery; now the word must do this, and is therefore called faith and life,* John 6. Rom. 3. *It is necessary to open mine eyes to see Christ, to open my heart to receive Christ, and that Heaven hereafter may be open to my poor soul. My soul is sinful, and it's the word that must sanctifie it; My soul is sick, it is the word that must heal it; My soul is hungry, and it's the word must feed it, or I shall starve; My soul is thirsty, and it's the word that must satisfie it, or I shall die for thirst; whatsoever conditions of misery I am in, it is the word that must give suitable exhortations to support me; whatsoever relations of life I stand in, it is the word that must give suitable exhortations to direct me; whatsoever service I am called to, whether of doing or suffering, it is the word which must relieve me with suitable supply. O, what concernment is this word to my well being, in this and the other World! I must be sanctified, or I can never be saved; I must turn to God, or burn in Hell; and the word must do this for me, or it will never be done; good Lord how should I hear!* Men are careless about things which are indifferent, but they are careful about things that are absolutely necessary; Necessity makes men strive oftentimes beyond their strength. None work so hard as they that have necessity for their Master.

Consider its *excellency.* It is the Word of God; though thou dallieſt when men are speaking, yet surely it becomes thee to be serious when the great God is speaking. It is of

of *divine inſpiration*; *All Scripture is given by inſpiration of God.* The *Epheſians* cried up their Idol *Diana*, becauſe it was the Image which fell down from *Jupiter*, *Great is Diana of the Epheſians.* O how ſhouldſt thou prize and prepare for the Word, when it came down from the great God. Men were but the organs through which the Almighty God ſpoke; *Non vox hominum ſonat, It is the voice of God, and not of man.* It is of *divine operation: I am not aſhamed of the Goſpel of Chriſt, which is the power of God to ſalvation, Rom.* 1. 16. What wonders hath the great God wrought by his word? He hath given eyes to the blind, feet to the lame, ears to the deaf, life to the dead, by his word. What legions of devils and luſts hath he unkennell'd, and caſt out with his word? Some write of the Weezel, that it doth *aure concipere & ore parere, conceive in the ear, &c.* He hath cauſed many a ſoul to hear and live by his word; he hath awaken'd many a ſoul that was aſleep in ſin, by the voice of the Scriptures, and cauſed them to ariſe and work out their own ſalvations: thouſands of poor creatures, who were ſinking into the bottomleſs hell, have, by God's hand ſtretched out in his word, been delivered from going down to the pit, and lifted up to heaven. *Hannibal's Sword.*

It is a word of *Divine Inſtitution*, and of *Divine Benediction, Rev.* 1. 3. It is the word in which the Father ſpeaketh, *Joh.* 6. 45. *Every one that hath heard and learned of the Father, cometh to me.* It is the word of Chriſt, *Heb.* 12. 25. *Col.* 3. 16. In it the Spirit ſpeaketh to the Churches, *Rev.* 2. 11. The Pearl hid in it (the Scriptures are they that teſtifie of Chriſt, *Joh.* 5. 39.) the price paid for it (both Teſtaments are ſprinkled with the bloud of Jeſus, *Heb.* 9. 27.) do fully ſpeak the excellency of it.

Now, Reader, think with thy ſelf thus, *I am going to hear that word which hath God for its Author, Jeſus Chriſt for its matter, and Eternal life for its end: Shall I like a beaſtly ſwine, trample theſe invaluable Jewels under my feet? Shall that, which is infinitely more precious than fine gold, be eſteemed by me as dirt? It is the picture of God's own excellencies; how chary*

should I be of the picture for the person's sake? Ah, how tender should I be of that glass, which hath wine in it more worth than heaven and earth? Would it not be a thousand pities that I should suffer the flies of my wandring thoughts to corrupt and spoil this box of precious ointments.

Consider the *efficacy* of it: the revealed Word is like the essential Word; *for the fall, as well as for the rise of many in Israel.* As there is nothing so evil, but a serious holy person may get good out of it, like some creatures we read of, he may digest and fetch nourishment out of Serpents; so there is nothing so good, but a careless graceless heart may pervert to his hurt; like the Spider, he may suck poison out of the sweetest Rose. The word will work one way or other, if it work not for thy salvation, it will work for thy damnation; if it be not a savour of life to life, it will be a savour of death to death. *As the rain cometh down and watereth the earth, and returneth not thither again; so shall my word be that goeth forth out of my mouth, it shall not return unto me void, Isa.* 55. 10, 11. The word is compared to fire: fire doth either purifie the metall, or consume it; the word will either convert thee, or confound thee. The sea sinks some vessels, and lands others safely; the Scripture will either further thee towards heaven, or towards hell. *The ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein, Hos.* 14. *ult.*

Mark, Reader, what an Engine is here to screw thee up to the greatest attention to the word which is possible? It is like strong physick to a person exceeding sick, which either mends them or ends them. Think thus with thy self, *I am going to hear that word which will not be in vain, but will either kill me or cure me: this sword of the Spirit is sharp and keen; if it doth not defend me, it will destroy me. O it is bad jesting with such edge-tools! How sad will it be for me to find death about the lips of Christ, to fall into hell with a stumble at the Gospel of the kingdom of heaven? How exceedingly am I concerned to set my heart to all the words which I shall hear this day? for it is not a vain thing, but it is for my life, Deut.* 32. 46, 47.

Urge

Urge thy ſoul in earneſt with theſe particulars. As *Eliſha* ſtretching himſelf upon the young dead child, at laſt got life and quickning into it; ſo thou forcing and ſtretching, as it were, theſe things upon thy heart, maiſt quicken it, how dull and dead ſoever it is.

Thirdly, If thou wouldſt prepare thy ſelf for the Word, *entreat God to bleſs it to thee:* The operations of the Spirit muſt accompany the adminiſtration of the word, or it will be ineffectual: *It is the Spirit that quickeneth, Joh.* 6. 63. The fire burneth naturally, and the water cooleth naturally; but if the fire of the word ever burn up thy corruptions, or the water of the word refreſh thee with real conſolations, it muſt not be by its own nature, but by a divine power. If thine eye be opened by that eye-ſalve of Scripture, to ſee Chriſt in his native beauty, or thy ſelf in thy natural deformity, God muſt anoint thine eyes therewith: Therefore *David* beggeth this favour at God's hand, *Open mine eyes, that I may ſee wonderful things out of thy Law, Pſal.* 119. 18. As good ſight as *David* had, he could not read in God's Law, without God's light. If the door of thine heart be opened by this key, to give admiſſion to the King of Glory God's hand muſt turn the key. The Lord opened the heart of *Lydia, that ſhe attended to the words of Paul, Acts* 16. *Paul* might have preach'd his heart out, before *Lydia*'s heart would have opened to let the word in, if God had not undertaken the work.

If the ſword of the word pierce thy ſoul, hack, and hew, and ſlay thy moſt beloved ſins, (thoſe enemies within thee, which would not have Chriſt to reign over thee) the arm of the Lord muſt wield it. *The weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, 2 Cor.* 10. 4. Surely that voice of thunder muſt come from heaven, which can pluck up the ſtrong trees of thy natural unbelief and ſenſleſſneſs, and pull down the high towers of pride and ſelf. If the word, which is called a Seal, (*Rom.* 6. 17.) ever imprint thy

thy Saviour's Image on thee to thy regeneration, God muſt adde weight to the Seal, or it will make no ſtamp. *He hath of his own will begotten you by the word of truth*, *Jam.* 1. 21. He that made the Watch, can make it ſtrike right; and he that made the Word, can make it ſtrike home, even *to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow*, *Heb.* 4. 12. If the word which is called life (*Joh.* 6. 63.) quicken thee to thine eternal ſalvation, God muſt breathe on thy dry bones, and bid thee *live: I am not aſhamed of the Goſpel of Chriſt, which is the power of God to ſalvation*, *Rom.* 1. 16.

It was the Angels troubling the waters, which made the Pool of *Bethesda* medicinal to the diſeaſed people: and it is not the water of the word which can heal thy ſoul-ſickneſſes, unleſs the Angel of the Covenant work in it and with it.

Elijah's mantle could not divide the waters of *Jordan*, but the Lord God of *Elijah* did it: the Preacher may ſhew thee thy Leſſon, but God only can help thee to learn it.

Reader, before thou heareſt, remember it is God's prerogative to open thine ear: *Mine ear haſt thou boared*, *Pſal.* 40. 6. There is a thick film in thine ears naturally, which hindereth thine hearing; thine ears are ſtopt, that Sermons can have no paſſage: now God alone can with his Seringer diſſolve the wax congealed there, and break through the skin, whereby thou maiſt come to hear and live. Remember, that the ſeeing eye, and the hearing ear, the Lord hath *made them both*, *Prov.* 20. 12. Therefore intreat him to open thine eyes, that thou maiſt ſee his comely face in the glaſs of the word; and to open thine ears, that thou maiſt hear his lovely voice in the word; and to open thine heart, that thou maiſt receive grace from him through the word. Say as *David*, *Shew me thy way, O Lord, teach me thy paths. Make me to underſtand the way of thy precepts, ſo ſhall I talk of thy wondrous works*, *Pſal.* 25. 4. *Pſal.* 119. 27. And be not diſcouraged either at the myſteriouſneſs of the word, or at thine own dulneſs; for he that made the lock, can help thee to a key that will fit all its wards.

But

But be ſure thou forget not to commend thy Miniſter to God. As thy duty is to beg a *door of entrance* for thy ſelf, ſo a *door of utterance* for thy Paſtor. *Withall praying for us, that God would open to us a door of utterance, to ſpeak the myſterie of Chriſt, Coloſſ.* 4. 3. *Epheſ.* 6. 19. Thy profit by him will be not a little furthered by thy prayer for him. He that loves his child, will often remember the nurſe that feeds it. He that loves his precious ſoul, will often mind the Preacher that prepareth and bringeth its ſpiritual portion. I have known ſome to praiſe their Cooks highly, when they would prevail with them to dreſs a diſh curiouſly for their palates. I am ſure thy way is to pray for thy Paſtor fervently, if thou wouldſt have him provide ſuch food as may be for thy ſoul's pleaſure and profit. Starve the mother, and you ſtarve the child in her womb. If the heavens do not favour the hills with ſhowers, they cannot fatten the valleys with their chalky ſtreams. If the pipes be broke which convey water to our houſes from the river, we can expect no ſupply.

4. Let thine end *in going to hear be to pleaſe God, and profit thy ſoul.* Propound a good end in hearing, if thou wouldſt have a good end of hearing. Some go to Church for nothing, like the *Athenians*, the greateſt part knew not wherefore they were met together, *Act.* 17. They have as much as they come for; they come for nothing, and they often go away with nothing. Others go to carp and catch at the Preacher, as the *Herodians* went to Chriſt to intangle him in his talk, *Matth.* 22. 15. Theſe go not to hear God's word, but to do the devils work, and he will pay them their wages. Theſe flie to the carcaſs, not to defend it, but to devour it. A third ſort go to hear wit and parts, neat expreſſions, and an affecting graceful pronunciation, like the *Jews* to hear *Ezekiel*, *Lo, thou art unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument, Ezek.* 33. 32. Theſe go to hear man, not to hear God. They hear out of curioſity, not out of conſcience; they deſire to have their ears tickled, not their hearts touched; they hear, and do not, *verſ.* 33. Such go to Church, juſt as they who

go to a noiſe of Muſitians, only for the pleaſant ſound, for nothing but to hear.

Reader, take heed of theſe and other ſinful ends, leſt God anſwer thee according to the Idols of thine heart. Children go to Fairs for Babies and Rattles, but men go for ſome ſerviceable commodities, for the ſupply of their own and their relations neceſſities. Though fooliſh men go to Church to quarrel with the perſon teaching, or to admire at ſome fine cadencies or alluſions in the doctrine taught; do thou go to the word for the relief of thy ſpiritual wants. *As a new born babe deſire the ſincere milk of the word, that thou may grow thereby*, 1 *Pet.* 2. 2. Here is a good end of a good action, not to gaze upon the People or Paſtor, but to grow by his Preaching. Some men go to Gardens to gather Gilly-flowers or Roſes, meerly to ſmell to them, or look on them, and in a ſhort time throw them away, when a good houſewife goeth to her Garden for a better end; ſhe gathereth them to make a precious Conſerve or Sirrup of them, which ſhe keeps conſtantly by her, to comfort her in a time of ſickneſs. Though too many go to a Sermon, meerly to look on the gaudineſs of its dreſs, or to ſcent the wit and fancy of the Preacher, which ſight and ſcent are quickly gone; do thou gather thoſe flowers which grow in *Eden, the Garden of the Lord*, that thou maiſt by faith make ſuch a Cordial of them, as may be ever ready at hand to revive thy ſpirit in each fainting fit, whether of death, or any civil or ſpiritual danger, whilſt thou liveſt.

Laſtly, if thou wouldſt prepare thy ſelf to hear or read the word rightly, *leave thy worldly thoughts behind thee.* It is writ ten of *Bernard*, that when he came to the Church-door he would ſay, *Stay there all my earthly thoughts.* Say to the cares of this life, (when thou art about reading or hearing) as *Abraham* to his ſervant, *Abide you here, and I will go yonder and worſhip*, *Gen.* 22. 5. If thou ſhouldſt ſuffer thoſe weeds, they would hinder the ſpringing up of the good ſeed, the word. They are like Thieves, never dogging thee at this duty but to do thee a miſchief, either to ſteal thy comforts, or to wound thy conſcience. Chriſt

Christ sharply reproveth the *Jews* for turning his Father's house, which should be called *an house of prayer*, into *a den of thieves*: but how did they do this? *By buying, and selling, and changing mony in the temple.* If thou, Reader, shouldst in thine heart be buying in thy provision, or selling out thy commodities, or hankering after thine hoards and heaps of corn, or wares, or mony, when thou art in God's house, thou turnest the *house of prayer into a den of thieves*; therefore thy best way is to keep them out, and if they come in afterwards, (as Christ did) to whip them out.

When men hear with their harvest-ears, (meditating and musing on their flocks, or shops, or fields) no wonder if the word be ineffectual to them. If the wits of men be a wool-gathering, the word of God will be like water spilt on the ground, which cannot be gathered up again. Some garden seeds are mingled with ashes when they are sown, and thereby they spring up the better; but this seed must not be mix'd with dust and ashes; if it be, it will not spring up at all.

It is reported of one of *England*'s Lord Treasurers, (some say *Cecil*, others say *Burleigh*) that though by reason of his Office he was crowded with business all day, yet when he was going to rest at night, he would throw off his Gown and say, *Lie there, Lord Treasurer*: What he did going to bed, we must do when we go to this heavenly banquet; though the concernments of our families and callings throng us at other times, yet when we go to hear or read the incomparable word, we must lay them by with, *Lie here, all my thoughts of this lower beggerly world.* Thus I have dispatched the first particular, *Preparation for the Word.*

CHAP. XVI.

Of the Christian's duty in Hearing.

SEcondly, I come now to the second, which is, *Thy carriage at the Word:* in reference to which, I shall commend to thee these three things.

1. When thou art hearing or reading, *set thy self seriously as in the presence of God.* God setteth before thee in his word, and offereth to thee life or death, blessing or cursing, his infinite favour or fury, heaven or hell; and, Friend, are these things to be jested with? Imitate *Cornelius* in his carriage, when he was to hear *Peter, We are all here present before God, to hear all things that are commanded thee of God,* Act. 10. 33. The piety of this Centurion appeareth in the *ground* and *motive* of his hearing; he came not to hear men, but God: *to hear all things which are commanded thee of God.* 2. In the *gracious* manner of his hearing; he doth not say, We are all here present before thee, but, *We are all here present before God.*

When the heart is awed with the apprehension of a Divine presence, the iron gates of the ears will flie open of their own accord, and give the word a free passage. The creature dares not but hearken diligently to the speech of that God, on whose breath depends his life and death, when he seeth him immediately before his eyes. *I can speak it by experience,* saith *Erasmus, that there is little good to be got by the Scripture, if a man read or hear it cursorily and carelesly; but if a man do it out of conscience, and as in God's presence, he shall find such an efficacy in it, as is not to be found in any other book.* This setting thy self seriously, as in God's presence, is like the Master's eye to his servant, which will make him ply his work whether he would or not; or rather like the fire to the Smiths bar of iron, which doth so mollifie it, that he striking whilst it is hot, may beat it into what form and mould he pleaseth.

This

This temper of soul in the *Thessalonians* was so great a favour, that *Paul* thought he could never praise the Author of it sufficiently: *For this cause thank we God without ceasing, that when ye heard the word of God, ye heard it not as the word of man, but as it is indeed the word of God*, 1 Thes. 2 13. The Apostle knew his children could not but thrive, when they received their meat in such a manner *as the Word of God*. It is the speech of *Senaelæus* concerning *Dionius* the Martyr, *Methought when I heard him speak, I heard the Holy Ghost himself preaching to me.*

Truly the want of this, is one main cause why the Word of God doth so little good. The Devil is very diligent at duties: he is every Lords Day the first at Church: *The Children of God never gather together, but Satan is amongst them.* His great design is, to render this Engine of the Word fruitless, whereby the Strong-holds of his Kingdom have been battered and broken down. Therefore as a Jaylor will sometimes let his prisoners have their hands and feet at liberty, so long as the doors of the Prison are barred and bolted, that they cannot run away; So he will let thee have thy hand at liberty for some acts of charity, and thy feet at liberty to walk in some paths of civility, so long as he can but have the doors of thine ear and heart lockt fast, that thou canst not get from him: He knoweth Christ waiteth at the outward door of the ear, that he might thereby come to the inward door of thy heart, and deliver thee a poor Captive out of his hands: For this cause, if it be possible, he will keep the street-door shut, he will hinder thee from hearing as in Gods presence, he will find thee other work to do than to hear; it may be he will get thee to play and toy, as he doth many great ones; or if not, to be talking to thy pew-fellows, or to be reading (possibly somewhat sinful, at least somewhat unseasonable) or to have thy heart in thine own house, whilest thy body is in Gods house; or as a child, though thou art at thy book, he will make thee look off, if but a Butter-fly come by; he will set thee about some business or other, unless thou art serious as in

Gods sight, that thou shalt never have so much leisure as to hear, even when thou art in the Church.

It is reported of *Henry* the third, King of *France*, that in a solemn Procession at *Paris*, he could not be without his Jester; who walking between the King and the Cardinal, made mirth to them both; in the mean time there was brave devotion. Alas, they that hear in jest, will find Hell to be hot in earnest: Were not men Indians and Infidels in English habits; did they but believe the invaluable worth of their souls, the consequence and weight of their unchangeable estates; what a searching, trying time the hour of death will be; and what dreadful, terrible things will be seen at the day of Judgement: Good Lord, how would they hear! The Minister need not call to them to attend to the Word of God, they would of themselves give it their ears, and minds, and hearts, and think all too little for it.

2. *Apply the Word to thy own soul*: The Word is a salve of soveraign vertue. Some talk of the Weapon-salve, that it heals at a distance; but the Word will not; it must be applyed to the sore, or it will never cure. The Word is seed, Preaching is the sowing of this seed; application of it to thy heart, is the harrowing of this seed into the earth: If the seed be thrown on the ground, and not harrowed in, we can expect no harvest.

A good hearer is said to eat the Word: *Thy words were found by me, and I did eat them*, Jer. 15. 16. *Eat of my bread, and drink of the wine which I have mingled*, Prov. 9. 5. It is not the bread in the Cupboard of the Bible, or on the Table of a Sermon, which will nourish thy soul, unless it be by application of it to thy self, eaten and taken down into thy stomack: The glass of Wine in thine hand, will not make thy heart glad; the precious promises in thine ears will not rejoyce thee, they must by application be drunk down, then they will refresh and comfort thy Conscience.

Faith is both the mouth to receive in, and the stomack to digest this spiritual food. It is worthy thy observation, how

how frequently the Holy Ghost attributeth the famous effects, and heroick acts of the Word, to this Commander in chief, under whose couragious and wise conduct it warreth. The Word fighteth boldly, and worketh miraculously under Faiths banner: *The Gospel of Christ is the power of God to salvation to them that believe*, Rom. 1. 16. *It pleased God by the foolishness of preaching, to save them that believe*, 1 Cor. 1. 21. so also 2 *Tim.* 3. 15. Application is the life both of preaching and hearing.

If the *Threatnings and Curses* of the Law are preached, faith is to them as the powder to the bullet, causing them to make grievous havock, and to do great execution upon the lusts of a man. Faith turneth those stones, as I may speak, into bread, and helpeth the Christian (like *Sampson*) to *fetch meat out of the eater*.

If the *Precepts and Commands* of the Law are preached, Faith is the eye to see the Equity in them, and the Excellency of them, and Faith is the hand to put them into practice.

If the *Promises and Comforts* of the Gospel are preached, Faith is to them as Induction to a Minister, it gives him actual possession of them, it makes them his own. *Faith* in the Threatnings, causeth Humiliation; *Faith* in the Precepts causeth Subjection; and *Faith* in the Promises worketh Consolation.

If at any time thou goest from hearing dead and undone, thou mayest say to Faith, as *Martha* to Christ, *If thou hadst been here, my soul had not dyed.* The unbeliever, like a man in a swoon, shuts his mouth against those life-recalling Cordials which are before him in the Gospel. Other sins wound the soul, but Unbelief, like *Joab*, strikes under the fifth rib, and kills outright.

Unbelief spoileth all. An Unbeliever is dead, he cannot hear Christ in his Word; he is blind, he cannot see God in the Gospel; like *Hagar*, though a Fountain be before him, he beholdeth it not. Unbelief makes the Word like rain upon Rocks, wholly useless and fruitless. What is

said

said of the Essential Word, is true of the Revealed Word, *It can do no mighty works, because of their unbelief.* Unbelief is a Bulwark whereby sin secureth it self, against all the darts and shot which the Word dischargeth at it. What was the reason that the Word was not helpfull to the Jews, Heb. 4. 2. *The word preached did not profit them, not being mixed with faith in them that heard it.* Unbelief was the creek in the Glass, through which this inestimable Water of Life did leak out, and so was lost.

Nay, What made the Word hurtfull to them? This leaven of Unbelief sowred all, 1 *Pet.* 2. 8. That Rock on which Faith builds an house which reacheth up to Heaven, Unbelief stumbleth at, and tumbleth the soul into Hell.

3. Let the Word come with *Authority and Power to the Conscience*: This is one of the chiefest ingredients that goeth to the composition of a Preacher, that he speak as *Paul* did, *in demonstration of the Spirit, and of power*, 1 Cor. 2. 4. By this force wherewith he spake, and execution which he did, that incomparable pattern of Preachers, *the Captain of our Salvation*, was distinguished from the Pharisees, who in discharge of this holy Ordinance, only made false fire: *He taught as one having Authority, and not as the Scribes: And the people were astonished at his Doctrine*, Matt. 7. 2. *ult.* ver. He is the best Souldier, who in this Warfare makes bloodiest work amongst our spiritual Enemies. This is preaching to purpose.

This is also the best disposition requisite in a Religious hearer; *For our Gospel came not to you in word only, but in power*, 2 Thes. 1. 15. When the Word of God cometh like a mighty rushing wind, rooting up the tall Trees of thy sins, bringing down high thoughts, overturning all before it; when as fire, it burneth within thee, consuming thy lusts, and turning thee into its own likeness, making thee holy, spiritual and heavenly; O this is excellent hearing, this is hearing to purpose.

The

The word is Preached to many, and not to their profit. They hear the Minister as Chickens hear the Hen; the Hen calls to the Chickens to come to her, they lye scraping in the dust, still many times and will not hear her, till the Kite come and devoureth them. So God endeavoureth in his word by his Ministers to cluck sinners to himself: *Wisdom crieth, understanding putteth forth her voice*; But they lye scratching, and digging in the earth, and will not hear him, till at last the Devil comes and destroyeth them; but when the word cometh with power, the soul heareth it as *Peter* heard the Cock; He goeth out and weepeth bitterly, when he hears of the boundless mercy which he hath deserted, and the matchless misery which he hath deserved; and the infinite love which he hath abused, and the righteous Law which he hath transgressed, he is cut to the heart, he goeth out and weeps bitterly.

The word is compared to rain, *Deut.* 32. 2. now the rain falls upon flints and doth no good; makes no impression. Ministers drop it on many to as little purpose, as *Bede* did when he Preached to an heap of stones. They spend their strength in vain, and labour in vain; nay, like many high-wayes and low grounds, they are the worse for these showers. But this rain falls on others to much advantage; *My Doctrine shall drop as the rain, and my speech shall distill as the dew, as the small rain upon the tender grass, and as the showers on the herbs.* Deut. 32. 2. The fine soft shower of the word, soaks into their affections, softeneth their hearts, and makes them fruitful in holiness.

The Naturalists observe of the Salamander, that though he live in the fire constantly, yet she is never the hotter. How woful is the condition of thousands who live all their dayes under the Word of God, in which is kindled the heavenly fire of Gods infinite love in Christ to poor sinners, and the hellfire of the hideous horrid nature of sin, yet they are never the hotter! neither warmed with the former, nor scorched with the latter; nay, though these fires are sometimes by the *workmen who divide the word aright*, heated (as I

may say) seven times hotter than ordinary. (by discover
the freeness (without, yea, against desert) fulness (a know
unknown love) and fastness (whom he loveth, he loveth
the end) of this divine affection, and by declaring the ug
ness and loathsomness of corruption, in its contrariety t
righteous Law, and a gracious Lord; and in its opposition
the souls happiness and perfection, that the very Minist
who take them up, to put them into this fire, are themsel
with the extremity of its heat, turned into a live Coal,
all in a flame of love to the blessed God, and hatred agai
his and their enemy, sin; yet these hearers like the th
Children are not touched with all this fire, their garments
not so much as sindged, nor the least smell of the fire
them. O woful wonder!

What little comfort can poor Ministers take in their li
when they converse with such dead carkasses, though t
cut them with the Laws curse, pierce them to the qu
(one would think) with the terrible day of judgement,
the unquenchable fire, yet they all nothing, feel nothing,
complain not at all.

Reader, when thou art hearing, let thy care be, that t
soul may be changed into the similitude of the Scriptu
that the word may come with power. When the thre
nings are shot off, do thou fall down before them with fe
My flesh trembleth for fear of thee, and I am afraid of thy r
teous judgements; When God thundred, *Josiahs* heart tre
bled. When thou viewest the precepts and patterns in
word; labour to resemble them; It is said of the *Earl Ea*
arus, one much given to passion, that he was cured by
ing and hearing of Christs patience.

When the glad tidings of peace are Preached, let th
heart leap with hope. O let the nearer approach of the S
call forth, and ripen thy fruits of righteousness. When
Law comes like a corrosive eating out thy festered flesh
corruption; when the Gospel is like a lenitive both refre
ing and refining thee, then they come with power; wh
the threatnings like wine search the wound, and the p
mi

miſes like Oyle heal it, then it cometh with authority and majeſty. If ſearch be made by a reproof for thy beloved ſin, do not like *Rachel* hide it, neither do thou fret when thy ſore is touched, but hold thine arm forth to that knife which ſhould prick thy vein, and let out thy bad blood. Be not angry when a Prophet ſmites thee in the name of the Lord; Believe it, he that hates thy ſins moſt, loveth thee beſt. If thou favour thy luſts ſo much as to keep them ſafe from the *Sword of the Spirit*, it will prove like *Jorams* reſpect to *Jehu*, thine own deſtruction. Their hearts ſurely were very rugged, which cryed out, *Propheſie unto us ſmooth things*: Thoſe feet are very ſore or gouty, which cannot go but in downy, moſſie walks, where the ground yields to them. Let a reproof be welcome for his ſake that ſendeth it. Thy Father knoweth that a bitter potion ſometimes, though not pleaſant, yet is profitable to thee.

As the working of phyſick kindly and well, commendeth both the Phyſitian, and body of the Patient; ſo the powerful operation of the Scriptures, whether of the purging potions of judgements denounced, or cordial julips of mercies diſcovered, do highly applaud both the skill of thy Saviour, and ſtate of thy ſoul. It is written of *Philetus* a Diſciple of *Hermogenes* the Conjurer, that going to diſpute with St. *James* the Elder, the Apoſtle Preached Chriſt to him ſo powerfully, that he returned to his Maſter, and told him, *Magus abieram, Chriſtianus redeo*; *I went forth a Conjurer, but am come back a Chriſtian*; O how happy will it be for thee, if whatever thine end were in going to Church; yet when thou returneſt, thou canſt upon good ground ſay; *I went forth proud, but am come home humble*; *I went to Church a bondſlave of Satan, but am returned a free man of Chriſt*; *I went out earthly, carnal, a malicious and obſtinate ſinner*: *But for ever bleſſed be the moſt high God, I am come back, an heavenly, ſpiritual, and gracious Saint.*

CHAP. XVII.

Of the Christian's duty after Hearing.

THirdly, I proceed now to the third thing, which is, T*behaviour after Hearing or Reading*; and I must tell the that it concerneth thee now to be very watchful; for ma Birds wait to peck up the corn, as soon as the Husbandm hath sowed it. Our Saviour telleth us, *He that received s among thorns, is he that heareth the word, and the care of t World, and the deceitfulness of riches choke the Word, and he cometh unfruitful*, Mat. 13. 32. As High-way men watch t honest Countreyman, as he cometh from the Fair, where h hath sold his Cattel, and filled his purse, and then set upo him, and rob him: So do the cares of the world dog th honest Christian, as he cometh from the Word, where h got some Spiritual treasure, and then fall upon him to plu der him.

Besides, Satan is so subtle, that he will be sure to hau the soul after Reading or Hearing the Word: *When a one heareth the Word, then cometh the wicked one, and catch away that which was sown in his heart*, Mat. 13. 19. The se son (*then*) is worthy our observation: When the Christi hath made a good meal, then the Devil tryeth all his wi and tricks to make him vomit it up again. Servants wh they carry full cups of wine in the midst of unlucky boy must be wary and watchful, or they will spill it. Some pe ple take Physick, and though it doth them some good at pr sent, yet all is quickly marr'd by their neglect of tho rules which should be observed afterwards: The Wo (possibly) when thou heardst it, made some work amo thy affections; the beauty of Christs person was displaye before thine eyes, and thy heart began to fall in love with t Saviour; the extremity of his passion was described to the and thine heart began to loath the cause thereof, thy sin Well now then, thy conscience is a little warmed a awakened

awakened, and the pores of thy soul opened; shouldst thou go into the cold presently, all would come to nothing. If water be taken from the fire, when it is a little warm, it cooleth quickly; he that would have it boil, must rather increase the fire.

There are two things which God requireth of thee, after hearing and reading the Word; namely, *Prayer*, and *Practice*.

1. *Prayer*; *Petition* for a blessing upon the word, and *Thanksgiving* for the blessing of the Word.

Petition for a blessing upon the Word: After the seed is sown, the influence of heaven must cause it to spring up and ripen, or otherwise there will be no harvest. *Paul* may plant, and *Apollo* water, *but God must give the encrease*, 1 *Cor.* 3. 6. The Minister preacheth, thou hearest, but it is the Lord who teacheth to profit. Thou maist, like *Mary*, have Christ before thee in a Sermon, and yet not know him till he discover himself to thee. The *Eunuch* could *read* of Christ in the Prophet, but could not reach Christ till God came to his Chariot. There is a two-fold light requisite to a bodily vision, light in the eye, and light in the air, the former cannot (as we experience in the night) do it without the latter. There is also a two-fold light necessary to spiritual sight; beside the light of understanding which is in a man, there must be illumination from the Spirit of God, or there will be no beholding the Lord in the glass of the Word.

When the Disciples had heard Christ's doctrine, they were not able to understand or profit by his preaching, and therefore they cry to him, *Lord, open to us this Parable.* When thou hast read or heard the word, go to God, and say, *Teach me, O Lord, the way of thy statutes; give me understanding and I shall keep thy Law, yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments. Encline my heart unto thy testimonies, and not unto covetousness*, *Psal.* 119. 33. to 37. Intreat God to write his Law on the fleshly tables of thine heart. *Bernard* observes, bodily

bread in the cupboard may be eaten of mice, or moulder and waste; but when it is taken down into the body, it is free from such danger: If God enable thee to take thy soul-food down into thine heart, it is safe from all hazards.

Thanksgiving. Consider what a distinguishing mercy, what a precious treasure the word of God is; how without it thou hadst for ever been both unholy and unhappy; how by it thou maist eternally be both gracious and glorious; and without question thou wilt find cause to bless the giver for such a rare and profitable gift. The Apostle ranketh this favour amongst the blessings of the highest form, *What advantage hath the Jew? or what profit is there of circumcision? Much every way; chiefly, that unto them were committed the Oracles of God.* And the Psalmist mentioning this differencing mercy, concludeth it with, *Praise ye the Lord, Psal.* 147. 2. *ult.*

The light of the *Sun*, *Moon* and *Stars* is of such concernment to men, that without them the beauty of the old Creation would be buried in darkness; and therefore the children of God have given the *most High* the credit of those greater and lesser Candles, *Psal.* 136.7,8,9. nay, they have seen eternal love by those Luminaries. The Light of God's Law and Word is of infinitely more worth; for by it the glory and beauty of the new Creation, and that curious piece of man's Redemption, is seen and known. What honour then doth God deserve for this favour?

Euseb. Hist. lib. 5. *cap.* 8. *Ptolomy* King of *Egypt* was at great cost and charge to have the Law of the *Jews* translated by the *Septuagint* into *Greek*. Thou hast the Old and New Testament both at a cheap and easie rate: thou maist read thy Father's will in thy Mother-tongue; thou hast in it a suitable medicine for every malady, seasonable succour in all thy miseries, the costliest cordials and choicest comforts, *without mony and without price.* And surely all this deserveth thanks and praise?

Didst thou but know the misery of those places and persons

ſons who want the word, ſurely thy heart could not but be affected with thy mercy in the enjoyment of the word. It is ſometimes deſcribed by *famine*, *I will ſend a famine, not of bread and water, but of hearing the word of the Lord*, *Amos* 4. How dreadful are the concomitants and conſequents of *Famine!* what ſhrivel'd cheeks, hollow eyes, pale viſages, fainting hearts, and trembling limbs, have men in a famine! they ſeem rather like walking ghoſts, and moving carkaſſes, than living creatures. *The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt; the young children aſk bread, and no man breaketh it unto them. Their viſage is blacker than a coal, they are not known in the ſtreets, their ſkin cleaveth to their bones, it is withered, it is become like a ſtick. The hands of the pitiful women have ſodden their own children, they were their meat in the deſtruction of the daughter of my people*, *Lam.* 4. 4, 8, 10. Theſe (Friend) are the woful fruits of a bodily famine, but a ſoul famine is the ſorer famine. How many ſtarve for want of the bread of life! Thou ſitteſt (it may be) at a full table, but couldſt thou conceive what millions famiſh for lack of this ſpiritual food, thou wouldſt pray to God earneſtly to pity ſuch places, and praiſe him heartily for providing ſo plentifully for thee. Their miſery is ſometimes ſet forth by *darkneſs, and the ſhadow of death*; darkneſs is dreadful, though but external: 'twas one of the greateſt plagues which befell the *Egyptians*. When *Job* would curſe his day with a witneſs, what is his wiſh? *Let darkneſs and the ſhadow of death ſtain it, let a cloud dwell upon it, let the blackneſs of the day terrifie it*, *Job* 4, 4. It was ſad when *Paul* and his companions ſaw neither Sun nor Stars in many days; but O how ſad is it, when men ſee not the *Sun* of righteouſneſs ſhining in the heavens of the Goſpel all their days! Such may enjoy the *light of God's providence*, but they enjoy not the *light of his countenance*. How can they work, that want the light of the word to direct them? or how can they walk? Surely they that walk in the dark ſtumble, (*the dark corners of the earth are full of the habitations of cruelty*) and fall even into hell. Where no viſion

sion is, the people perish. O, Reader, what infinite cause hast thou to bless the Lord, that thou art not in their condition! If thou hast any compassion for the poor, dark, dead souls, be instant with the Lord; pray, *O send out thy light and thy truth, that thy ways may be known upon earth, and thy saving health unto all generations.* If thou hast any affection to thy own soul, praise God for his Law. *Blessed be the Lord who hath shewn us light.* *Procopius* reporteth, that nigh to the Pole, where the night endureth for many months together, the Inhabitants in the end of their long night, get up to the top of the mountains, striving who shall have the first sight of the Sun, and as soon as they see it, they embrace and hug each other, crying out, *Ecce, Sol apparet; Behold, Lo, the Sun, the Sun appeareth.* This poor Island had a long night of darkness, when the people in it served dumb idols and devils; blessed for ever be the unsearchable goodness of God, the Sun of the Gospel hath appeared amongst us. Nay, as it's said of *Rhodes*, it may be said of *England*, The Sun always shines on it. What shall we render to the Lord for this benefit.

On the Town-house of *Geneva* is written upon a Marble Table, in letters of gold, *Post tenebras, lux; After darkness, light.* In remembrance of, and thankfulness for their deliverance from the pride, power, tyranny, and abominations of the Pope, *Anno*, 1535. I doubt not but we in these parts of the world, have as much cause to set up a monument of praise and thanks to the blessed God, for bestowing upon us the light of his glorious Gospel, and freeing us from the power of that man of pride, who exalteth himself above all that is called God.

Reader, is it not a priviledge for thee, to sit by the fire of the Word, when many poor souls are freezing in the cold? for thee to walk in the light of the word, when many sit in darkness and the shadow of death! for thee to be clothed out of the rich Wardrobe of the Word, when many have their nakedness appearing to their eternal shame! nay, what an advantage hast thou, that when thousands

and

and millions, have none to give them bread, but ſtarve and famiſh, thou haſt a Table fairly ſpread, and fully furniſhed with all ſorts of food, both forneceſſity and delight! yea, and if ſickneſs hinder thee from coming down to Dine or Sup with thy brethren and ſiſters, upon that day of exceedings, the Lords day, thy God is ſo tender of thee, that he ſendeth thee ſomewhat up to thy chamber (alloweth thee his Bible and bleſſing at home) for thy nouriſhment and comfort; *O that men would praiſe the Lord for his goodneſs, and his wonderful works to the children of men.*

2. *Practice*; When the Preacher hath done in the Pulpit, the Hearer muſt begin in his practice: He heareth a Sermon beſt, who practiſeth it moſt, what one ſaith of *Pſal.* 119. I may ſay of the whole Scriptures, They are *verba vivenda, non legenda, words to be lived, more than to be read or heard.* A Chriſtians life ſhould be a legible Comment on Gods Law. The ſtrokes in Muſick muſt anſwer to the notes and rules ſet down in the Leſſon.

It is obſervable that the blood was to be ſprinkled on *Aarons* right ear, right thumb, and great toe of his right foot, *Exod.* 29. 20. the firſt did note his right hearing the Word, the ſecond and third his working according to it, and walking in it. The doing, not the hearing or reading Chriſtian, goeth away with the bleſſing; *And he ſaid, yea rather, bleſſed are they that hear the Word of God and keep it, Luke* 11.28. The occaſion of the expreſſion is conſiderable; one of Chriſts hearers having taſted, was ſo taken with the luſciouſneſs of his Doctrine, that ſhe could not before all the company forbear commending the Tree for the fruits ſake, *Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked*; *Yea, rather* (ſaith Chriſt) *Bleſſed are they that hear the Word of God and keep it*; In which words he doth not deny her aſſertion, but her inference, or the foundation of it. *Mary* though happy, yet was not ſo happy in bearing the eſſential, as in keeping the Written Word of God. She was rather bleſſed in having Chriſt formed in her, than in having him formed of her; It was her greater

honour and happiness to be a member of Christ, than to be the Mother of Christ. The Porter is not so rich by carrying a bag of Gold, as the Merchant that oweth it. The Christian only that keepeth the word of Christ, is truly related to Christ the Word, *Matth.* 12. *ult.*

It is reported of the Nobles of *Polonia*, that when the Gospel is read, they lay their hands upon their Swords, and begin to draw them; intimating thereby, that they will defend it with the hazard of their lives: Saints must be ready to dye for the Gospel, but a Christian may defend it as truly by an holy life, as by a bloody death. A scandalous conversation, is an offence to Religion, and openeth the mouths of its enemies: but as fire is a good defence to a man in a Wilderness, against the fury of ravenous Beasts, so the heat of grace flaming, and the light of holiness shining in the lives of Professors, defendeth the word against its opposers. A Sermon practised, is a Sermon in Print, and by it the hearer teacheth all the Week long.

Εἰς ὃν παρεδόθητε. The *Romans* were commended for *obeying from the heart, the form of doctrine delivered to them*, Rom. 6. 17. In the Original it is *whereunto they were delivered*; A good hearer, as I said before, is one that eats the word, now as meat eaten becomes one with the body, and takes the same form with it, the body and meat are so much the same, that they are one, and your cannot know them asunder: So the Word is well heard, when it becomes one with the Christian, when they are both of the same form; the hearer is delivered up into the likeness and form of the Scripture; the Word of God may be read in every leaf, in every line of the volume of his life.

Our blessed Saviour describing good hearers, tells us, they are such as bring forth fruit, *some thirty, some sixty, some an hundred fold*, Mat. 13.23. And elsewhere he compares the obedient hearer, to the man who built his house upon a Rock, which stood firm and immoveable in the midst of all

all winds, waves, and weather; and the man that heareth and doth not practise, to him who built upon the sands, which house quickly fell, when the winds blew, and the waves beat, *Mat.* 7. latter end. His meaning and intention (Reader) was to quicken thee and me to mind subjection to the Word, without which we must perish. Suppose thou art never so great an hearer, yet if not a doer, thou deceivest thine own soul: Alas, what will become of the frequent hearer, when the *non*, or negligent doer shall be thrown to Hell!

I have read a story of two men, who walking together, found a young Tree laden with fruit, they both gathered, and satisfied themselves at present; One of them took all the remaining fruit, and carried it away with him; the other took the Tree, and planted it in his own ground, where it prospered, and brought forth fruit every year; so that though the former had more at present, yet this had some when he had none: They who hear the Word, and have large memories, and nothing else, may carry away most of the Word at present; yet he that (possibly) can remember little, who carrieth away the Tree, plants the Word in his heart, and obeys it in his life, shall have fruit when the other hath none: The practical memory, is the greatest mercy.

It is reported of a good man, that coming from a Lecture, and being demanded, Whether all were done, he should fetch a deep sigh, and say, *All is said, but all is not done.*

Reader, when thou hast heard the word, consider, though *the Sermon be at an end*, yet there must not be *an end of the Sermon.* Practice, which is the heart of hearing, is still behind. Observe the properties of those persons to whom, and their posterity, God will be propitious, *The mercy of the Lord is from everlasting, and his righteousness to childrens children: To such as keep his Covenants, and remember his Commandments to do them*, Psalm 103. 17, 18. They are described by their *acts*; they lay the word up,

they *remember his Commandments*; and by their *end*, to lay the word out in their lives, *to do them*. A good husband having received a bag of money, locketh it up safe, that none may rob him of it, and as occasion is, fetcheth it down, and layeth it out, some for food, some for cloaths, some for rent, some for servants wages, some for this, some for that, as his necessities require: So (Friend) do thou lay up the precious Treasure of the word safe in the Cabinet of thine heart, and bring it out as thy occasions call for it in thy life: *Art thou in adversity, fetch out the Promises for thy comfort*; broach that strong liquor which was purposely tunned up for thee against a groaning hour: *This is my comfort in mine affliction, for thy word hath quickned me*, Psalm 119. 15. *Art thou in prosperity, bring forth the precepts for thy carriage*: Look to that Card and Compass by which thou mayest sail evenly and trim, notwithstanding those high winds, and swelling waters; *Thy Word is a light to my feet, and a lamp to my paths*, Psalm 119. 4. *Wouldst thou resist and conquer Satans Temptations?* The word is a Shield, which (as they say of *Vulcans* Armour) is full proof against all thrusts and darts; *By the words of thy mouth, I have kept my self from the paths of the destroyer*, Psalm 17. 4. Nay, fetch but *this Sword of the Spirit* out of Gods Armory, and the Devil will run like a Coward; he is more afraid of it, than *Leviathan* his name-sake is of the *Sword-fish*, which some write, he dreadeth more than all the fish in the Ocean. Thy Saviour gave Satan such a wound with the Sword of the Word, that he feeleth it to this day. *If thou wouldst overcome the worlds insinuations*, do but feed on the word, and thou wilt scorn the scraps of the world. As the *Greeks* in their sailing to fetch the *Golden Fleece*, when the *Syrens* endeavoured to inchant them with their Songs, found help against those assaults by hearkning to *Orpheus* pipe: So when that Harlot the World striveth to bewitch thee with her pleasant voice, and poysonous breath, thereby to hinder thy pursuit of the Golden Crown of Righteousness, do but hearken to those

those Spiritual Songs, that ravishing Musick, those high and noble delights which are in the Gospel, and thou wilt find assured help. *That thy corruptions within thee may be subdued*, let still the Word of God be consulted: Thou mayest find in it such a bit and curb, as will bridle thy youthful most headstrong lusts: *By what means may a young man cleanse his way? by taking heed thereto according to thy Word*, Psalm 119. 11. If thine evil humors be never so many and filthy; yet the Word, like the *Catholicon Drug*, is instead of all purges. *That thy Relation-duties may be performed*, the holy Scriptures must be fetcht out, and minded. Whether thou art an Husband, or Wife, or Parent, or Child, or Master, or Servant, to defray the charge of all those duties, thou mayest take enough out of the Word of God. It is a well drawn Picture, that looks on all that look on it, and it guides thee by its eye how to order and govern thy feet; on what ground soever thou standest, whether on the higher ground of a Superior, the plain even ground of an equal, or the lower ground of an Inferior. He that layeth up the word for these purposes, and bringeth it out in these practices, is the right profitable hearer; for he *Remembreth the Commandments of God to do them.*

Some hear and jear, they go to a Sermon as to a Stageplay, to laugh and be merry. Others hear and fret and fume, as those that live under the *Torrid Zone*, curse the very Sun. Others hear and forget what would do them most good, their memories are true to the flesh, but treacherous to the spirit; they are like Vessels made of Ivy, which (some say) if Wine and water be poured into them, will leak out the Wine, and keep in the water. Others *hear and admire*; but Reader, if thou wouldst not have the word to witness against thee, when thou shalt be judged by it, for thine everlasting life or death, do thou *hear and amend. Charls* the great did set his Crown upon the Bible, intimating thereby that his *Crown*, his carriage as a King, should be according to the commands of the word. O do thou hide this word in

thine heart, that thou mayest hold it forth to thy companions, by the hand of an holy conversation. Walk according to this Rule.

A good Wish about the word, wherein the former heads are epitomized.

The Introduction.

THE *holy Scriptures being of such authority, as the hand writing and heart of God himself, and so singular a mercy to me, that by the guidance of this Star I am directed (as the wise men) to Jesus Christ; I wish in general that I may set an high price upon every part thereof, (that every piece may be currant with me) for his sake, whose Image and superscription it beareth. O that my carriage before, at, and after hearing, may witness to God and my conscience, that I esteem the Law of his lips above thousands of Gold and Silver; In particular, I wish that as the Jews when they went to hear the law, sanctified themselves, and washed their cloaths; so before I go to read or hear the word, I may sanctifie my soul, and wash my heart from all superfluity of naughtiness, and with meekness receive that ingrafted word which is able to save my soul. I wish that like* Jehosaphat *I may prefer one* Micaiah, *before four hundred false Prophets; yet that I may ever make a difference betwixt an evil Ministers Preaching and practice, and even when the Minister is full of grace, may so distinguish between the treasure and the vessel, as not to value the Message for the Messengers sake, but to bid the workman welcome for the words sake. I wish that I may be so sensible of my own inability, to profit by this holy ordinance, and of the speakers impotency to Preach home to my conscience, that I may cry mightily to my God, that he would open my heart to receive the word with all affection, and so direct the Arrows, which the Preacher taketh out of the quiver of Scripture, that they may hit and pierce my dearest corruptions. I desire that the consideration of the words excellency may cause me to prize it highly; of its necessity may make me to improve it diligently; and of its efficacy may move me to go to hear, (as a Prisoner going to a bar) to be tryed for my everlasting life*

Preparation for hearing by laying aside evil frames. Prejudice.

By prayer.

Consideration.

life or death. I wish that the weight of the word may sink so deep into my heart, that I may never hear Sermons to pick flowers of Oratory, or to please my fancy, but to receive vertue from Christ, for the drying up of my issue of sin, and that I might cleanse my wayes, by taking heed thereto according to Gods Word; That the noise of the World may never hinder me from hearing the voice of my God: I wish that when I come into the place of worship I may set my self solemnly as before the Judge of quick and dead, and as in the presence of the Lord, with fear and awe, give audience to his word. If I were hearkening to an earthly Prince, I would be serious; O with what reverence should I hear from the blessed and only Potentate! Because without application the Word will be unprofitable. I wish that I may never draw a curtain before my own Picture, but overlooking others, may see my own face in the glass of the law. O that by faith I may so take down the hook of the word, as to be caught and taken by it. My prayer is that the Gospel may come to me, not in word only, but in power also, that I may go to it as clean paper for any inscription, as soft wax for any impression, which my God shall be pleased to make upon me. O that I might behold the Lord so effectually in that glass, as to be changed into his Image, from glory to glory! In special I wish that my sins may be placed by me in the front of this spiritual battle (as Uriah) *purposely to be slain; and that those smooth stones which are taken out of the silver streams of the Sanctuary, may be thrown by so skilful and powerful a hand, that they may sink deep into the foreheads of those uncircumcised ones, to their death and destruction. I wish that after the seed is sown, I may beg that the showres of Heavens blessing may accompany it, that it may spring up in the fruits of righteousness, to the glory of my God, and good of my precious soul. And because the Gospel is a dish which is not set on every Table, though free grace bestoweth it on me, I wish that I may never rise from this spiritual food, before I have given thanks to the Master of the feast. I desire finally, that as I looked like a Saint in hearing, I may live like a Saint after I have heard, that those blossoms of good purposes, which sprouted forth while the Minister was preaching, may ripen into practice;*

Good ends in hearing.

Worldly thoughts laid by.

At hearing. Seriousness as in Gods presence.

Application of it.

Renovation by it.

After hearing. Petition for a blessing.

Thanksgiving for the Word. Practice.

practice; that whatsoever characters others are known by, to be Christians, I may be known by this ear-mark, to be one of Christs sheep, even by hearing his voice, so as to follow him whereſoever he goeth. Though others, like petty Chapmen, deal only in ſome particular commodities, and thoſe ſuch as will ſerve their own turns, I deſire that I may deal with the Word by whole-ſale, and eſteem all Gods Precepts concerning all things to be right. O that I might order my whole converſation aright, and at the laſt ſee the ſalvation of my God! Amen.

CHAP. XVIII.

How a Chriſtian may exerciſe himſelf to Godlineſs in receiving the Lords Supper; and 1. *Of the Nature of that Ordinance, and preparation for it.*

WHen God had cauſed his everlaſting Decree to fall in labour, and had delivered it by giving the world a being; and upon infinite conſultation had formed *Man* to be his *Vice-Roy* over all the works of his hands, he *embarked* him (with all abilities needful for ſuch a voyage) in the *bottom* of the *Covenant of Works*. *Adam* ſet forth fully furniſhed with skill, and richly fraught with all the Fortunes, Hopes and Happineſs of Mankind; but he had ſcarce *launched* out of ſight, before Satan, who knew very well the worth of the prize (envying man the *Haven* of bliſs to which he was ſailing, and envying God (who was the owner) the honour of ſuch a *venture*) raiſed a *ſtorm*, whereby the *Veſſel*, through the unfaithfulneſs of *Adam* the *Pilot*, ran upon a *Rock*, and miſcarried. O what a joyful ſpectacle was that to Satan! What a doleful ſight to *Adam*! to behold himſelf and all his poſterity, ſinking into the boundleſs, bottomleſs Ocean of deſtruction and miſery, through his falſeneſs and treachery. When lo, on a ſudden the Glorious God, out of the ſuper-abundant riches of his mercy (reſolving that the Devil ſhould

ſhould never rob him of the honour of that manifold *Wiſdom*, unſearchable *Goodneſs*, and Almighty *Power* which had been manifeſted in the work of Creation) did provide and caſt out the *Covenant of Grace*, a plank ſufficient for his poor ſhipwrackt Creature, to ſwim ſafe to ſhore on.

As all the Rivers meet in the *Sea*, and all the lines in the *Centre*; ſo do all the comforts of Mankind meet in this *Covenant*. The whole Scripture is *ſincere milk*, but this *Covenant* is the *Cream* of it: All our mercies are contained in it, all our hopes are ſuſtained by it, and our Heaven is at laſt attained through it.

The bleſſed God doth not only enter into a Covenant of mercy, but out of compaſſion to our infirmities, hath been pleaſed to confirm it by his hand and ſeal: By his *hand*, in his Word; by his *ſeals*, by the *privy-ſeal* of his Spirit, and by the *broad-ſeals* of the Sacraments, that by theſe *immutable things, in which it is impoſſible for God to lye, we might have ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us*, Heb. 6. 18.

The Lords Supper is a ſign and ſeal of the Righteouſneſs of Faith, or the Covenant of Grace, *Rom.* 4. 11.

When the bleſſed Saviour was taking a dolefull farewell of an ungrateful world, as a *lively reſemblance of his ſufferings for his*, and as an *undeniable evidence of his love to his*, he inſtituted this Supper: 1. *As a lively reſemblance of his paſſion for his people.* A crucified Chriſt is the ſumm of the Law, and the ſubſtance of the Goſpel; the knowledge of him is no leſs worth than Eternal life. Now as he was crucified by the Jews and Souldiers actually, and by unbelieving Gentiles who live amongſt us interpretatively; ſo he is crucified in the Goſpel declaratively, and in the Sacrament repreſentatively. *This Cup*, ſaith Chriſt, *is the new Teſtament in my blood*, 1 Cor. 11. 25. The Old Teſtament was ſprinkled with the blood of Beaſts, but the New Teſtament with the blood of Chriſt, *Heb.* 9. 15, 19. This precious blood, which was the coſtly price of mans *Redemption*, which is the only path to Eternal *Salvation*; which was

promiſed to *Adam*, believed by the *Patriarchs*, ſhadowed in the *Sacrifices*, foretold by the *Prophets*, and witneſſed in the *Scriptures*, is drunk, received, ſignified and ſealed in the *Supper*.

Chriſt inſtituted this ordinance alſo to be a ſtanding evidence *of his affection to his. The ſame night that he was betrayed he took bread.* The deareſt Jeſus kept his beſt Wine till the laſt. He knew his Diſciples would be full of ſorrow for his departure; he therefore provided his ſtrongeſt cordials againſt their ſaddeſt fainting fits. After the *Paſſover* he took bread and inſtituted the *Sacrament*. After *Supper* then comes the *Banquet*, the *Sweet-meats*. At the Lords Table Chriſt kiſſeth his Spouſe with the ſweeteſt kiſſes of his lips, and raviſheth her heart with his warmeſt love. In other Ordinances he *Wooeth* her; in this he *Marryeth* her. In other Ordinances ſhe hath from him the ſalutes of a *loving friend*, but in this the embraces of an Husband; Other duties are pleaſant and wholeſome *food*, but this is the coſtly delightful feaſt. In this Chriſt bringeth his beloved *into his Banqueting houſe*; (a ſtore-houſe of all ſweet delights, of variety of delicacies, *and his Banner over her is love*, Cant. 2. 4.

A certain man made a great Supper, Luk. 14. 16. I may truly ſay ſo of the Sacrament. This is a *great Supper*, in regard of its *Author*: The great God is Maſter of the feaſt. He gaye his own Son for the life of the World. 2. In regard of the matter of it, which is the fleſh of Jeſus Chriſt. Men ſet Bread and Wine on the Table; but Chriſt ſetteth his own Body and Blood there. In this ordinance we eat not only (*Panem Domini, ſed panem Dominum*) *The bread of the Lord, but the bread which is the Lord. The gods* (for they) *are come down in the likeneſs of man*; behold here God the Son cometh down in the likeneſs of bread and wine; he himſelf is eat and drunk by faith. Is not this a rare banquet? 3. In regard of the great price of it. Banquets are coſtly; but O what did this feaſt coſt? Beaſts are ſlain before they can be food for our bodies; but, Lo, here the Lord of life was put to death, that he might be food

for our ſtarving ſouls. *Cleopatra* diſſolved a pearl worth 50000 *l.* in Vinegar, and drunk it up at a draught; but as coſtly as her liquor was, it was much worſe than puddle water, in compariſon of the precious blood of Chriſt, which the believer drinketh at this great Supper. 4. In regard of its great effects; It ſealeth *pardon*, *peace* and *ſalvation*, to the Saint; it conveyeth the Image and love of God, nay God himſelf into the ſoul; Through the golden pipe of this Ordinance, is conveyed the golden Oyle of divine influence, There is *Manna* indeed in this pot. Well may it be called a great Supper. The *Elements* are of ſmall value, but the *Sacrament* is of infinite worth. A conveyance of land fairly written in Parchment with wax faſtened to it, is of little price, but when it is ſigned, ſealed, and delivered to the uſe of a perſon, it may be worth much, it may convey thouſands: A little bread and a ſpoonful or two of wine, are in themſelves of very ſmall value; but when received according to Chriſts inſtitution, and accompanied with his benediction, they will be of unſpeakable value, they will convey thouſands and millions to the believer.

The Lords Supper is indeed like an Elixar, which is ſmall in quantity, but great in value and efficacy, having in it the ſpirits and ſubſtance of many excellent things; In prayer all the graces are exerciſed, and ſo alſo at the Supper; but not only all the graces, but moſt of the other Ordinances of God are invited to this feaſt. The Word, Prayer, Singing, do all meet at the Table, and contribute their help, to carry the Chriſtian up to Heaven. I premiſe theſe things, Reader, purpoſely to make thee more wary. The corrupting of the beſt, is worſt of all. Poiſon in Wine is much worſe than in Water; Kings expect that their Children ſhould be reſpected, though their officers be refuſed. *Surely* ſaith God, *They will reverence my Son*, Mat. 21. 37. The very work about which he comes, will make him welcome. Though they refuſe my Servants, yet *they will reverence my Son.* The *Caſuiſts* ſay, *Sacramentum & articulus*

mortis æquiparantur; A man must be looked upon at the Sacramental board as if he were on a dying bed; Friend, thou shouldst be as serious when thou art going to the Lords Supper, as if thou wert going into the other World.

He that cometh carelesly, gets nothing from Christ; It is one thing to *take the Supper of the Lord*, and another thing to *taste the Supper of the Lord. Not one of them which were bidden, shall taste of my Supper*, Luk. 14. 24. Many crowd near a Kings person, on some dayes, when he sheweth himself in publick, who never enjoy his gracious presence. Hundreds receive the Elements, but few receive the Sacrament.

If a Beast did but touch the Mount (when God solemnly appeared on it) it was to dye: What then will become of thee, if thou shouldst touch the Table of the Lord with a bruitish heart? If any did eat of the Passeover in his uncleanness, he was to be *cut off from Israel*, Exod 12. which some interpret of a violent death by the hand of the Magistrate; Others, of a cutting off from the priviledges of Gods people on earth, and their possession in Heaven: Surely it is as dangerous to eat the Supper in thy pollution, as the Passoever.

It is evil to *dally* with the *Jealous God* in any duty; but worst of all in this, where the *great affection* of the Father in giving his Son, and the *grievous passions* of Christ (to satisfie Gods justice for sin) the most *serious* things which mans heart can conceive, are represented. *Melanchon* telleth a story of a *Tragedy* which was acted of the *death* of Christ (but it proved a Tragedy indeed at last, for) he that acted Christs part on the Cross, being wounded to death (by one that should have thrust his sword through a bladder of blood) fell down, and with his fall killed one acting a womans part, and lamenting under the Cross: His brother who was first slain, slew the murtherer, for which himself was hanged by order of Justice. *Cyprian* speaketh of an ancient woman, who had denyed the Faith, and yet ventured to this Heavenly Feast, but it proved her bane; for as soon as she had received the Elements, she fell down dead.

dead. O 'tis ſad jeſting with the Sufferings and Ordinances of Chriſt! Friend, let others woe be thy *warning:* Take example by others, leſt God make thee an example to others.

I ſhall lay down two motives to quicken thee to a ſerious preparation for this Ordinance:

1. Conſider Chriſts *diligent inſpection:* The Lord Jeſus will take ſpecial notice what reſpect thou haſt for his Body and Blood: *And when the King came in to ſee his gueſts, he ſaw there a man which had not on a Wedding-garment*, Mat. 22. 11, 12, 13. Jeſus Chriſt obſerveth all his wedding gueſts, whether they come with the Wedding-garment or no. Though there was but one, yet he could not lye hid, and eſcape in the crowd; the King quickly ſpyed him.

The King of Saints taketh exact notice, in what manner thou comeſt to his Supper; whether thou examineſt thy Regeneration, and proveſt thy ſelf to be one of the family, before thou offereſt to eat of their food; whether thou carryeſt the *Gold* of thy Graces to the *Touchſtone* of the Scripture, and tryeſt their truth, before thou tendereſt them to him for *current coyn.* He obſerveth with what ſenſe of thy miſery thou runneſt for refuge to the ſpring of mercy: He knoweth whether when thou art going to this Heavenly Feaſt, thou haſt the mouth of Faith; with what reſolution againſt ſin for time to come, thou goeſt for pardon of ſins paſt: He ſeeth whether thou goeſt to this Goſpel-Ordinance, in a Goſpel-order; if not, both thy preparation for thy Sacrament, and thy carriage at it, and after it, are eye-ſervices to Jeſus Chriſt: How holy therefore ſhouldſt thou be in them? Wouldſt thou trample upon the picture of thy dear Friend, or of thy lawfull Soveraign, before their faces? Wilt thou tread under foot the infinitely precious blood of the Son of God, as if it were the blood of a Malefactor, or of a Dog, and that while he himſelf ſtandeth by, and looketh on? Canſt thou (Friend) find in thine heart to offer ſuch an abominable affront to thy beſt Friend, and that before his face? Truly, if

thou art not faithful in thy preparation for it, thou doſt all this. Think with thy ſelf, *I am now to ſit down at the Table of the Lord, amongſt his own children: I know beforehand that the King will come in to ſee his Gueſts; even that King who is too juſt to be bribed, too great to be ſlighted, too wiſe to be deceived, and too good to be forfeited. O my ſoul! what ſolemn proviſion wilt thou make for ſo ſacred a preſence? If in any time of thy life thou wouldeſt be extraordinarily ſerious, this is the ſeaſon. O let thy preparation be ſuch for this glorious Supper, that the Maſter of the Feaſt may ſee that thou art tender of his honour, watchful of his eye, and fearful of his anger.*

2. Conſider the *dreadful condition* of thoſe that receive the Lords Supper unworthily: Their *ſin*, *They are guilty of the body and blood of the Lord*; Their *ſuffering*, *They eat and drink their own damnation*, 1 Cor. 11. 27, 29.

1. Their *ſin*: *They are guilty of the body and blood of the Lord*: The unworthy receiver is a Chriſt murtherer. He that tears the Letters, or defaceth the Picture, or clippeth the coyn of a Prince, offereth the indignity to his perſon. The Romans when they would diſhonour a perſon, would disfigure the ſtatue which was erected to his praiſe. The ſame wickedneſs of heart which carryeth a man out to prophane the Sacrament, would carry him out to kill the Saviour.

When one ſhoots at another to ſlay him, though he miſs, he is a murderer; the errour of the hand doth not wipe out the malice of the heart. *Joſephs* Brethren were guilty concerning their Brother, though they did not lay violent hands upon him, *Gen.* 42. 21. When *Julian* ſhot darts up to Heaven, his cruelty and rage were as bad, as if he had hit Chriſts body. Beſides, men may be guilty of murther, by approving it after it is committed, *Mat.* 23. 35. What doth the unworthy receiver leſs than juſtifie *Judas* and the Jews in all their treacherous and barbarous carriage towards Jeſus Chriſt!

Conſider therefore what thou doſt, when thou goeſt unpreparedly to the Lords Table; *Thou art guilty of the body*

body and blood of the Lord. Simple murther is a *crying* ſin: *The voice of thy Brothers blood cryeth to me from the earth*, Gen. 4. 10. It is one of thoſe ſins which will give God no reſt, till he take vengeance on the actor and author of it, and is therefore called *a crying ſin.* The light of Nature taught the *Barbarians*, that Vengeance would not ſuffer a murtherer to live, *Acts* 28. 4. The Scripture acquainteth us, that *no ſatisfaction ſhall be taken for the life of a murtherer; for blood defileth the Land*, Numb. 35. 31, 36. But the murther of a Superiour is a far greater ſin. *Cicero* telleth us, *He that killeth his Father, committeth many ſins in one; he killeth him that begot him, and brought him up; he ſinneth againſt many obligations.* To kill a King is *High-Treaſon: Who can ſtretch his hand againſt the Lords Anointed, and be guiltleſs?* 1 Sam. 26. 9. But what is it to murther the Son of God? no tongue can tell, no pen can write the horrid, hainous nature of Chriſt-murther. He is thy *everlaſting Father.* It made a dumb Childe ſpeak to ſee another ſtabbing his Father; and wilt thou imbrue thine own hands in thy Fathers blood? Jeſus Chriſt is thy King, and wilt thou ſtretch forth thy hands againſt thy Head, thy Soveraign? Had *Zimri* peace, who ſlew his Maſter? Nay, Jeſus Chriſt is thy Redeemer; and wilt thou put him to death, who is the Author of thy life? He gave thee thy being; and wouldſt thou deprive him of his being? He is the only Phyſician that can cure thee; and wilt thou kill him? Once more, Jeſus Chriſt is God, and wilt thou lift up thy hand (I would ſay a thought) againſt the the bleſſed God? God deſerveth infinitely more love than thou canſt poſſibly give; and ſhall thine heart be ſo full of hatred, as to let fly againſt the God of Heaven? Oh! ſay with *David*, (when *Abiſhai* perſwaded him to ſlay *Saul*) *The Lord forbid that I ſhould ſtretch forth my hand againſt the Lords Anointed.* When Satan, or thy own heart, would perſwade thee to be ſlight in the examination of thy ſelf, and formal in thy humiliation for ſin, that thou mighteſt be guilty of the body and blood of the Lord, let Conſcience cry out, *God forbid that I ſhould ſtretch out my hand againſt*

Jeſus

Jeſus Chriſt, the Lords Anointed; And truly Friend, if after ſuch warning as God gives thee in this head, thou ſhouldſt dare to receive unworthily, thou wouldſt find it hereafter to thine unſpeakable hurt: As *Reuben* told his Brethren, when they were in diſtreſs, *Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear? therefore behold his blood is required*, Gen. 42. 22. So, if thou now dareſt to approach the Lords Table, in thy ſinful unregenerate eſtate, in thy filth and pollution, when thou comeſt to lye under ſome ſmart rod, or on thy dying bed, or at leaſt in the other World, Conſcience will flye in thy face, *Did I not ſpeak unto thee, ſaying, Do not ſin againſt the holy Child Jeſus, and thou wouldſt not hear? therefore behold his blood is required at thy hands*! O Friend, Friend, what wilt thou do in ſuch an hour! If on him who ſlew *Cain*, vengeance ſhould be taken ſevenfold; what vengeance ſhall be taken on him who ſlayeth Jeſus Chriſt? How dreadful will thy perdition be, if the only Saviour be thine Accuſer, and that blood which alone can procure thy *pardon*, ſhall cry for thine eternal *puniſhment*!

O think of it ſeriouſly, Haſt thou never had hard thoughts of the Jews for their cruelty to the Son of God? and wilt thou do worſe thy ſelf! The Jews crucified him but once, but thou by continuing an unworthy receiver, crucifieſt him often: The Jews did it ignorantly; *Had they known, they would not have crucified the Lord of glory*, 1 Cor. 2. 8. but thou *knoweſt him* to be the Son of God, the Saviour of the World: They crucified him in his eſtate of *Humiliation*, but thou in his eſtate of *Exaltation*: They had not thee for a *Warning*, when they put him to death; but thou haſt them for a *Warning* to thee: They crucified him when he was to riſe again the third day; but thou ſo crucifieſt him, that he might never riſe more, were it in thy power. O take heed what thou doſt, and be not worſe than a Jew.

Thy *ſuffering*: *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf*, 1 Cor. 11. 29. Some I know

know are offended at the translation of the *Greek* word κρίμα, damnation, but I see little reason for it; for damnation is the end of every sin, though it be not the end of every sinner. *Paul* speaketh of believers indeed; but as it may be truly said of one that drinketh poison, Such a man drunk his bane, though by the help of a Physician such an Antidote may be given as may prevent the Patients death; so it may be truly spoken of a believer who receiveth unworthily, He eateth and drinketh his own damnation; though, through the grace and help of Jesus Christ (no thank to himself) he is recovered out of that sin, and saved. *Beza*, and the *Geneva* translation take it in this sense. So the word is taken, *Joh.* 3. 17, 18. *Rom.* 3. 8. and in several other places.

Now what an argument is here, to disswade thee from going rashly or unpreparedly to the Table of the Lord. That which is a worthy receivers meat, will be thy poison; the same Red-sea of Christ's bloud, which is salvation to others, (they pass safely through it into the Land of Promise) will be damnation to thee. King *John*, as our *English* Chroniclers write, was poison'd by a cup of wine. The Emperor *Henry* the Seventh was poison'd by the Bread in the Sacrament, through the treachery and treason of a Monk. *The Israelites did all eat the same spiritual meat, and did all drink the same spiritual drink: but with many of them God was not well pleased, for they were overthrown in the wilderness*, 1 *Cor.* 10. 3, 4, 5. Those that eat and drink in Christ's presence, were punished with everlasting perdition, *Matth.* 7. 23. And do not please thy self because thou feelest no such poisonous operation at present in unworthy receiving, that therefore thou needest not fear it. They that eat *Italian Figs*, carry their death about them, though they fall not down dead suddenly.

Speed. Simps. Eccles. Hist.

Therefore, Reader, take some time and pains to commune with thy own heart, before thou goest to the Sacrament. Charge it upon its allegiance to God, to hear thee patiently, and to carry it self suitably. *If I receive this Supper*

with an holy preparation, it will be a seal of, and an help to my eternal salvation: it will be an earnest of matchless love, and an entrance into an endless happy life. But if I eat and drink unworthily, there is death in the pot, death in the cup; I eat and drink my own damnation. O how doleful is that one word Damnation! *what a dreadful sound doth it make in mine ears! what fearful sighs doth it cause in my soul! Damnation is no trifling business, God threatneth it in earnest, the damned feel it in earnest, and shall I jest with it? Surely* I *were better eat the bread of affliction, and drink the water of adversity, than eat this bread and drink this cup of the Lord unworthily. Canst thou be so bloody as to stab thy self, and thy Redeemer, to the heart with one blow? O my soul, bestir thy self, awake out of sleep, and do not dally about the concernments of eternal life and death; let thy care and conscience be such, in fitting thy self for this sacred Ordinance, that thy Saviour may see, thou hast an high respect for his precious bloud, and a tender regard to thine own everlasting good.*

For thy help about this Ordinance, I shall speak,

1. To thy duty *before the Sacrament.*
2. To thy duty *at the Sacrament.*
3. To thy duty *after the Sacrament.*

First, to thy duty *before* the Sacrament; and herein my counsel is, that thou wouldst prepare thy self solemnly for this Ordinance. The *Jews* had their preparation for their Passover, *Joh.* 19. 24. *It was the preparation of the Passover.* Nay, they took their Lamb the tenth day of the month, and did not kill it till the fourteenth, *Exod.* 12. 3. (and, as some of their Writers observe, they tied it all the while to their bedposts) that in the interim they might prepare themselves for it. Our Lord Jesus, when he was to eat the Passover, and institute the Supper, would have so much as the house, in which he would do it, prepared before-hand, *Mark* 14. 15. The ancient Fathers and primitive Christians used to sit up whole nights at prayer, before the Lord's Supper, which they called their *Vigiliæ.*

Reader, thy care must be to *trim* thy *lamp*, and make sure

ſure of *oil* in the *veſſel*, now thou art going to meet the *Bride-groom*. *Samuel* ſpake to the inhabitants of *Bethlehem*, *Sanctifie your ſelves, and come to the ſacrifice:* ſo ſay I to thee, Sanctifie thy ſoul, and then come to the Sacrament, 1 *Sam.* 16. 9. *Joſeph* prepared himſelf, by ſhaving himſelf, and changing his raiment, before he went unto *Pharaoh*; and wilt not thou prepare thy ſelf, by putting thy ſoul into the holieſt poſture thou canſt, when thou art to go in unto the King of heaven and earth? He that would make a good meal, even when he is to feaſt at another's coſt, muſt prepare his ſtomack before-hand by moderate faſting, or exerciſe. God expecteth that the hands be pure, but eſpecially that the heart be prepared. *The good Lord* (ſaith *Hezekiah*) *pardon every one that prepareth his heart, though it be not cleanſed according to the purification of the ſanctuary*, 2 *Chron.* 30. 18, 19. the King ſpeaketh of thoſe who came to the Paſſover with ſome ceremonial pollution, yet had moral purity; and his words are to this purpoſe, *Lord, though ſeveral of my people have ſailed, in regard of external purification; let it pleaſe thee to pardon them, if they have minded internal preparation.* Friend, there is no hope of remiſſion, without this heart-preparation: the devil himſelf would not come into an houſe, till it was *ready, ſwept and garniſhed*, *Matth.* 12. And doſt thou think that Jeſus Chriſt will come into thy heart, while it lieth naſtily and ſluttiſhly, before the filth of ſin be ſwept out, and it be garniſhed with the graces of his Spirit. Surely that room had need be richly hung, with the embroidery of the Spirit, in which the glorious and bleſſed Potentate will ſup and lodge. Where thy expectation is great from a perſon, there thy preparation muſt be great for him. Doſt thou not look like *Herod*, to ſee ſome miracle done by Jeſus, ſome extraordinary thing for thy ſoul? Therefore I ſay to thee, as *Joſhua* ſpake to the Iſraelites, *Sanctifie your ſelves, for to morrow the Lord will do wonders amongſt you*, *Joſh.* 3. 5. O ſanctifie thy ſelf, and to morrow (on the Sacrament-day) the Lord will do wonders for thee; he will feaſt thee at his own Table, he will feed thee

with his own flesh, he will give thee that love which is better than wine, he will embrace thee in his arms, and kiss thee with the kisses of his mouth; he will delight thine eyes with the sight of his beautiful person, ravish thine ears with the sound of his precious promises, and rejoyce thine heart with the assurance of his gracious pardon. O do but sanctifie thy self, and to morrow the Lord will do wonders for thee. This preparation consisteth in a serious examination of thy self, and a sincere humiliation for thy sins.

Thy serious examination of thy self must be, First, of the *Good* in thee. Secondly, of the *Evil* done by thee.

Let a man examine himself, and so (and no otherwise) *let him eat of this bread, and drink of this cup*, 1 *Cor.* 11. 28. Examine himself, Δοκιμαζέτω: some take it to be a metaphor of a Goldsmith, as he trieth gold in the fire whether it be pure or no; so thy duty is to try thy graces by the fire of the Word, whether they be true or not. So the word is used, 1 *Pet.* 1. 7. Others take it as an allusion to Ministers, who are tried whether they are fit for their Office or no, 1 *Tim.* 3. 10 so thou oughtest to try thy self, whether thou art fit for this Ordinance or no. This examination must be,

First, Of the *Good* in thee. Thy duty is to examine thy self in general, concerning thy *Regeneration* or spiritual life. The Sacrament is children's bread, and it must not be given to dogs: dogs must be without doors, not within, snatching the meat from the table. Men must prove their right to the purchase, before they take possession. He must have an interest in the Covenant of grace, who will finger the seal of the Covenant. It is high treason to annex the King's Broad-seal to forged writings.

Thy navel is like a round goblet which wanteth not liquor, thy belly is like an heap of wheat set about with lillies, *Cant.* 7. 2. The words are Christ's praise of his Spouse, for her fruitfulness in bringing children forth, and her faithfulness in bringing them up. By the *Navel* Expositors agree that *Baptism* is understood, by which (as children by the *navel*) the

the members of the Church are nouriſhed, even then when they are ſo feeble that they cannot feed themſelves, but their whole ſuſtenance is conveyed to them by others. By the belly is meant the *Lord's Supper*; now obſerve the *proviſion* how the Table is furniſhed, and the perſons which are to ſit at it. For the *proviſion*, *Thy belly is like an heap of wheat*. *Ainſworth* on the words obſerveth, that in thoſe times, they brought their corn in and ſtack'd it up in heaps: ſo that as the belly diſtributeth to every part of the body its proportion of nouriſhment, and as an heap of wheat ſatisfieth the hunger of, and affordeth ſtrength to a whole family, ſo doth the Church by this Sacrament beſtow on all her children (through Chriſt) that food which is needful for health and ſtrength. The perſons which are to eat of this wheat, *ſet about with lillies*; they muſt be Saints, and are compared to Lillies. Firſt, for their innocency, they are Lilly-white. Secondly, for their glory and nobility, *Matth.* 6.29. *Pliny* telleth us, that Lillies are next to the Roſe for nobility; *Chriſt* is the *Roſe of Sharon, the plant of moſt renown*; but his Church is next to him. Thirdly, for the ſavour, *Cant.* 4.12. The graces of believers are like ſweet perfumes, and ſcented as far as heaven. The Lord's Supper is a Sacrament, not of regeneration, but of ſuſtentation. When the Prodigal came to himſelf, then the fatted Calf was killed for him, *Luke* 15. Men muſt have natural life, before they can eat natural meat; and men muſt have ſpiritual life, before they can eat ſpiritual meat. It was an antient abuſe of the Sacrament, caſt out by the *Carthaginian* Council, to give it to dead men. The invitation is not to enemies but friends, *Eat, O friends, drink abundantly, O beloved*, *Cant.* 5. 1. The water of life is only for the thirſty, and the bread of life only for the hungry. The Shew-bread under the Law was to be eaten only by the Prieſts, *Levit.* 24. 9. ſo the bread of the Sacrament is to be eaten only by ſuch as are ſpiritual Prieſts unto God, as Saints are, *Rev.* 1. 5.

Plin. l. 21. *c.* 5.

Reader, examine thy ſelf therefore whether thou art born

again or no. Look into the Word of God, and compare thy ſelf with the Characters which are there given of new-born Creatures. They are ſometimes deſcribed by their hearts. *God is good to* Iſrael, *to ſuch as are of a clean heart*, Pſalm 73. 1. Their hearts are clean, not with a legal cleanneſs, which denyeth the being of ſin in them; In that ſenſe none can ſay, I have made my heart clean (this ſpotleſs robe is reſerved for the Saints wearing in the other World) but with an Evangelical cleanneſs, which denyeth the dominion of ſin over them (this cleanly garment is the Saints ordinary attire in this world.) We call *River-water* clean water, though there be ſome kind of ilneſs and impurity in it, becauſe it will not (like pond water) mingle with it, and ſuffer the filth to reſt there, but worketh it out, and ſendeth it forth in its ſcum and froth. Now how is it with thee Friend? Doth ſin reſt quietly in thee? or is it reſiſted by thee? Doſt thou love ſin or loath ſin? Doſt thou count it thy pleaſure or thy poiſon? When the body is dead, Vermine crawl in it without oppoſition. When the ſoul is dead, luſts abound in it and reign without any conſiderable diſturbance. An unclean heart is quickly overcome by ſin. As when a Chimny is ſoul, it is apt to be fired by every ſpark that flieth up, whereas when it is clean, though many fly up it remaineth ſafe; ſo when the heart is unclean, Satan can no ſooner throw in his fiery Darts, but preſently it is in a flame; whereas a clean heart is like wet tinder not ſo ſoon burning when he ſtrikes fire. Godly men as they have clean hearts, ſo they have *clean hands*, Job 17. 9. *The hand is the inſtrument of action*; by clean hands, the Spirit of God meaneth clean and holy actings.

Saints are deſcribed by their lives. They walk *after the Spirit*. They order their *converſations aright*. *Per brachium fit judicium de corde*, was *Galens* rule. Phyſitians feel the pulſe of the Arm, that they may know the ſtate of the vitals; Now how beats the pulſe of thy converſation? according to that, judge of the ſoundneſs or ſickneſs of thy conſtitution. Doſt thou walk in reference to thy ſelf *ſoberly*, in reference

reference to others *righteously*, in reference to God *religiously*, *Rom.* 8. 1, 5. *Tit.* 2. 12.

Thy duty is to examine thy self in particular also of those *graces*, which are specially requisite in a Communicant. Of thy *knowledge to discern the Lords body.* There is a competency of knowledge needful if thou wouldst receive acceptably. Dost thou know the threefold estate of man? His *Innocency*, *Apostacy*, and *Recovery*. What a pure piece he was, how holy when he came out of Gods hands? what a miserable polluted creature he hath made himself by disobeying God, and harkening to the Tempter! What a glorious remedy God hath provided to restore man to his primitive purity! Dost thou know God as he discovereth himself in his works, but especially as he is represented in the Glass of his word? Dost thou know Jesus Christ, his two Natures, his three Offices, how he executeth them, both in his estate of humiliation, and exaltation? Dost thou know the nature and end of the Lords Supper?

An ignorant person can no more discern Christs body, than a person stark blind can discern the bread. God hath expretly forbidden lame and blind Sacrifices, *Mal.* 1. 8. The Hypocrites Sacrifice is *Lame*, for he halteth in Gods *Way*. The ignorant persons Sacrifice is blind, for he can give no account of his own work. When the Leprosie was in the head, the Priest was to pronounce the party *utterly unclean*, exclude him the Camp, *Lev.* 13. 44. Do not say, though thou art ignorant, yet thy heart is good, when God himself saith: *Without knowledge the mind is not good*: Fish stink first in the head, and then the whole body putrifieth.

Examine thy *Faith*. This grace is thy spiritual taste, without which thou canst relish nothing on the Table. This is the Bucket, and if it be wanting I may say to thee as the woman to Christ, *The Well is deep, and thou hast nothing to draw with*. This is the hand to receive Christ, *John* 1. 12. This is as the Arms whereby we embrace Christ. They *embrace the promises by faith*, Heb. 11. 13. As loving friends

that

that have been a great while asunder, when they meet together, hug and embrace each other in their Arms; so the Christian who longeth to see Jesus Christ in the promises, when at a Sacrament he meeteth him, huggeth and embraceth him in the Arms of faith.

Examine not so much the strength as the truth of thy faith. The wings of a *Dove* may help her to mount up towards Heaven: as well as the wings of an *Eagle*. Try whether thy faith be *unfeigned*, 1 Tim. 1. 5. What price dost thou set upon Christ? *To them that believe, Christ is precious*, 1 *Pet.* 2. 7. An unbeliever (like the *Indians*) seeth no worth in this golden *Mine*, but preferreth a piece of Glass, or a few painted Beads, mean, earthly things before it; but a believer (like the *Spaniard*) knoweth the value of it, and will venture through all storms and tempests that he may enjoy it. Dost thou prise the precepts of Christ, the promises of Christ, the people of Christ, the person of Christ, (is that altogether lovely in thine eyes) and the passion of Christ? Is thy greatest glory in Christs shameful Cross? Dost thou esteem it above the highest Emperours most glorious Crown? One of *Englands* Kings, bestowed as much on a Crucifix, as the revenues of his Crown were worth in a Year. *God forbid* (saith *Paul*) *that I should glory, save in the Cross of Christ*, Gal. 6. 14.

Doth thy faith purifie thine heart? *Having their hearts purified by faith*, Acts 15. 9. The hand of faith which openeth the Door to let Christ into the heart, sweepeth the heart clean. Faith looks to be like Christ in glory; and faith labours to resemble Christ in grace. An unbeliever (like a sluttish Woman) though he keep the room of his life a little clean, which others daily observe, yet he cares not how dirtily those rooms of his inward man lye, which are out of their sight; *unbelieving* and defiled are joyned together, *Tit.* 1. 15.

Examine thy *love*, The primitive Christians kissed each other at the Supper, which they called, *Osculum pacis*,

A kiss

A kiſs of peace. They had their feaſts of charity, *Jude v* 12. *The bread which we eat, is it not the Communion of the body of Chriſt?* As the *bread* is made of many grains, and the cup of *wine* of many grapes united; ſo is the body of Chriſt of many members, united under one head. Eating together was ever a ſign of love and friendſhip. *Joſeph* hereby ſhewed his love to his brethren. The Sons of *Brutus*, and the *Vitellii* when they conſpired with *Tarquins* Embaſſadors, againſt the Conſul, drank the blood of a man together, to confirm their amity. Even Beaſts have been brought to agree, by feeding at the ſame Rack. *Plutarch. in vita Publico.*

Now Reader what *love-fire* haſt thou for this *love-feaſt.*

Doſt thou love the brethren as brethren, becauſe they are related to God, and becauſe they have the Image of God? Or doſt thou love them only for the natural qualities in them, and their curteſie to thee? this fire I muſt tell thee is Kitchin fire, which muſt be fed with ſuch courſe fuel; the former only is the fire which is taken from Gods Altar? Doſt thou love Chriſt in a Cottage, as well as in a Court? Doſt thou love a poor as well as a rich Chriſtian? Doſt thou love grace in rags, as much as grace in robes? Is it their honour, or their holineſs which thou doſt admire?

As thy duty is to examine thy ſelf concerning thy graces, ſo alſo concerning thy *corruptions.* Before a Sacrament there ſhould be a through ſearch for all thy ſins. The Jews before their Paſſeover ſearched all over their houſes for *leaven*, nay, they ſearched every corner and Mouſe-hole with a wax Candle (as ſome write.) There is a threefold *leaven*; Firſt, A *leaven of Hypocriſie*, *Beware of the leaven of the* Phariſees, *which is Hypocriſie*, Luke 12. 1. Secondly, A *leaven of Hereſie*, *a little leaven leaveneth the whole lump*, Gal. 5. 9. Thirdly, A *leaven of Enormity*, or *ſcandal*, *purge out the old leaven*, 1 Cor. 5. 7. Thy care muſt be to make a diligent enquiry for all this *leaven.* The iniquities of wicked men will find *them out*, but good men will find out their iniquities. *I know mine iniquities*, ſaith *David*, *Pſalm* 51. When

evil humours lie hid in the body, they hinder the ſtrength it might get by food. When ſins lye undiſcovered in the ſoul, they will hinder its digeſting ſpiritual meat and drink.

At a *Seſſions* there are ſome indictments read, and (it may be) ſome execution done; but at an *Aſſize* there are many Malefactors arraigned, and many executed, the Goal is then cleared of thoſe vermine; A Chriſtian ſhould keep a petty *Seſſions* in his heart every day, do what he can for the conviction and condemnation of his ſins; but before a Sacrament, he muſt keep an *Aſſize*, there muſt be a general *Goal-delivery*; all his ſins muſt be ſought after, indicted and executed; the room of his heart muſt be cleared of thoſe vipers. Particularly examine thy ſelf of thy ſins ſince the laſt Sacrament; how forgetful thou haſt been of the Oath of the Lord, which thou didſt then enter into; be not ſlight or formal in ſearching after thy ſins, like ſome Officers, that willingly over-look the Thieves they ſearch for; but be as diligent to find them out, as thou wouldſt be to find out the Murderers of thy father or beſt friend.

But be ſure thou compare thy heart and life with the Law of God. O how many ſpots will that glaſs diſcover. When the woman hath ſwept her houſe and gathered the duſt up altogether, ſhe thinks there is none left, but when the Sun doth but ſhine in through ſome broken Pane of Glaſs, ſhe ſeeth the whole Houſe ſwarm with innumerable Motes of duſt, floating to and fro in the Air. The light of Gods Law will make innumerable ſins viſible to thee, which without it will lie hid.

2. There is requiſite as a ſerious examination of thy ſelf, ſo alſo ſincere humiliation for thy ſins. The cleanly Dame is careful alwayes to keep her Pewter and Braſs clean, but againſt a *good time*, ſhe is very curious to have her Veſſels not only clean but bright, and for this end ſhe will not only waſh them, but take much pains in ſcouring them; Chriſtian, Now is the good time before which thou ſhouldſt ſcour the veſſel of thy heart, that no dirt (if poſſible) may ſtick

ſtick to it. This true humiliation conſiſteth partly in mourning for ſin, partly in turning from ſin.

1. *In mourning for ſin.* The *Phariſees* would not eat their common bread with *unwaſhed hands*, leſt they ſhould tranſgreſs the traditions of their Elders. Friend, if thou ſhouldſt eat this ſacred bread with an *unwaſhed heart*, thou wilt horribly tranſgreſs the Commandment of thy God. The Jews did eat the Paſſeover with *bitter hearbs*, and truly we *Gentiles* muſt eat a *broken body* with *broken bones*. The more bitter ſin is to thee before, the more ſweet thy Saviour will be to thee at the Sacrament; *Bleſſed are they that mourn, for they ſhall be comforted*, Mat. 5. 3. A wet ſeed time will bring a Sun-ſhiny and plentiful Harveſt. One of the Fathers obſerveth that *David* the greateſt *mourner in Iſrael*, was the ſweeteſt *ſinger in Iſrael*. Beans thrive beſt if ſteept in water before they be ſown, and truly ſo will thy ſoul if ſteept in godly ſorrow before thou goeſt to the Sacrament. *Give ſtrong drink to him that is ready to periſh, and wine to thoſe that are of heavy hearts.* Prov. 31. 6. When thy heart is heavy under the ſenſe of thine unholineſs, and thou art ready to periſh under the weight of thy wickedneſs, then Jeſus Chriſt will give thee that wine, that blood which will refreſh and make thine heart glad.

Thoſe Trees ſhoot higheſt in *Summer*, that ſhoot loweſt into the earth in *Winter*; No Chriſtian uſually riſeth ſo high in conſolation, as he that is caſt down loweſt in Evangelical humiliation. There are two in the New Teſtament famous for their *contrition*, and they are famous for Gods reſpect and *affection* to them. *Mary* was a great *mourner*, We ſeldom have a view of her in Scripture without dew on her face, and tears in her eyes, *Luke* 7. 38, 39. *Luke* 23. 27, 28. *John* 19. 25. and 20. 11, 15. But ſhe had the ſpecial honour and favour of ſeeing the beſt ſight which ever mortal eyes beheld before all others; even the bleſſed Redeemer in the firſt ſtep of his exaltation. *Now when Jeſus was riſen early the firſt day of the week, he appeared firſt to* Mary Magdalen *out of whom he had caſt ſeven Devils*, Mark 16. 9.

Mary had sinned greatly, and sorrowed greatly, and was upon it greatly respected by God. *Peter wept bitterly.* A look from love broke his heart in pieces; but Christ took special care to bind up this broken heart, to pour Oyl into his wounded conscience, and therefore when a messenger is dispatched from Heaven to acquaint the World with the joyful news of the Saviours resurrection, no name is particularly mentioned in his commission but *Peters*. God gives him an express command, that whosoever should remain ignorant of those happy tidings, he should be sure that *Peter* have notice of it. *Go your way* (saith the Angel) *Tell his Disciples and* Peter, *that he goeth before you into* Galilee, *there ye shall see him.* When a King hath some extraordinary good news, and sendeth a Courtier to acquaint his intimate friends with it, but chargeth him, Tell them all of it, but be sure such an Earl have notice of it; whoever you forget, remember him; All will conclude this is the *favourite*; *Peter* thought that because he had forsworn Christ, therefore Christ might justly forget him; but Christ took such care, that if but one in the World besides those two Women at the Sepulchre, had notice of his Resurrection, penitent *Peter* should be the man. O the Rhetorick, the power of an unfeigned tear! Repentance hath more prevalency with the blessed God, than all the robes, riches, crowns and Diadems of the greatest Potentates in the World.

O Reader, if thou wouldst have heavenly musick at the feast, mind this holy mourning; when *Josephs* brethren were sensible of their sin in selling him, then and not till then he made them a feast. Jesus Christ made the best wine that ever was, of water. The Bee (*Naturalists* tell us) gathers the best hony of the bittrest hearb; God hath solid joy for the broken bones, the contrite spirit; cast up the accounts betwixt God and thy soul, see how infinitely thou art indebted to his Majesty, *Abhor thy self*, with *Job*, *Bemoan thy self*, with *Ephraim*, and judge thy self (as *Paul* enjoyneth his *Corinthians*, in relation to this Ordinance) as ever thou wouldst have God at the Sacrament to seal thee a general acquittance.

Sacrament-

Sacrament-dayes are ſealing dayes; God doth then ſeal his love and ſtamp his Image more fairly on the ſoul; now if thy heart be melted into godly ſorrow, and made thereby like ſoft wax, thou wilt be fit for this ſeal and ſtamp. The Hart in grazing kills and eats a Serpent which ſo inflames her, that ſhe can have no reſt till ſhe drink of the water brooks. Repentance will make thee feel the ſcorching nature of that Serpent, *ſin*, and thereby long for and reliſh the water of life.

2. There muſt be a *turning from ſin*. Thou canſt never communicate *with true comfort*, if thou doſt not communicate with a *clear conſcience*. The *Mahumetans* before they enter into their Temples, waſh their feet, and when they are entring in put off their Shoos. As thy duty is to waſh thy ſoul in godly ſorrow, ſo alſo to put off thy ſinful affections, before thou entreſt into Gods houſe to partake of this Ordinance. If God takes it ill when men take his *Name* into their mouths, *who hate to be reformed*, how ill will he take it, if ſuch take the *body and blood* of his Son into their mouths! Chriſts body was not to ſee corruption, neither will it mingle with corruption. He lay in a new womb, in a new tomb, and he will lye in a new heart. When ſin is caſt out, then Jeſus Chriſt will enter into thy ſoul. *Draw nigh to God, and he will draw nigh to you.* But mark how they muſt prepare themſelves, who would approach the Lord, *Cleanſe your hearts ye ſinners, and purifie your hands ye double minded*, James 4. 8, 9. *Purch. Pilgrim vol. 2. p. 1477.*

The Jews before the Paſſeover cleanſed all their Veſſels, which they feared might have Leaven ſticking to them, burnt all the Leaven they could find, and curſed all in their houſes whether found or not found; as their Antiquaries inform us. Truly when thou goeſt to the Supper, it concerneth thee to cleanſe thy ſoul of the leaven of ſin; by an high indignation at it, and hearty reſolution againſt it. *Purge out therefore the old leaven, that ye may be a new lump: for Chriſt our Paſſeover is ſacrificed for us. Therefore let us keep the feaſt not with the old leaven, nor with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth*, 1 Cor. 5. 7, 8. Reader, it would be a trampling under foot the blood of Chriſt,

and counting it as an unholy thing, if thou shouldst go to the Table of the Lord with love to any lust. For the Lord's sake, and for thy soul's sake, take heed of padling in the blood of Christ, as if it were channel water. Alas, thou dost little less, if thou partakest of the Sacrament without anger and indignation against every sin. True repentance implieth an *aversion* from sin, *If they shall humble themselves, and turn from their evil ways.* 2 *Chron.* 7. 14. The burnt child will dread the fire. The man that hath smarted for suretyship, will by no means be perswaded to come again into bonds; urge him to it never so much, he will tell you he hath paid dear for it, and therefore you must excuse him, he is resolved, nay, hath vowed against it, and though he be never so much intreated, is still inexorable. The Christian who hath truly repented, is so sensible of the weight of sin and wrath of God, that he is resolved never more to meddle with those burning coals; alas, they are too hot for him. *David*, that had repented of his sin, would not drink of that water, which had but been the occasion of hazarding mens lives, though before he could drink the blood of *Uriah*. Penitent *Peter*, though before he was so full of self-confidence, that he preferred himself before the other Apostles; *Though all deny thee, yet will not I*; yet afterwards, though occasion were offered him of commending himself, forbears it: *Peter, lovest thou me more than these? Lord thou knowest I love thee.* He saith, not *more than these.* O Reader, it was *Esau*'s expression, *The days of mourning for my father are coming, and then I will slay my brother Jacob*: so say thou, *The days of mourning for the death of my dear Saviour, and everlasting Father, are come, and now I will slay my most beloved lusts; now will I be revenged of them for their endeavour to rob me of my spiritual birth-right, to wrong me of my eternal blessing.*

This repentance exercised before the Sacrament, would prepare thy stomack for the Feast, it would cleanse it, and cause it to savour the dainties there, it would make thee hungry, *and hunger is the best sauce. Artaxerxes* flying for his life,

life, fed on barly-bread, and a few dried figs, and said, *It was the best meal that ever he made.*

When thou hast thus prepared thy stomack for this heavenly banquet, take heed of relying upon thy pains and preparation, either for a right performance of the duty, or for thine acceptance in the Ordinance. Many a poor creature, I am perswaded, goeth with much humiliation for sin, and cometh away without any consolation, because they made a Saviour of their sorrow. Praise thy Physitian, if he have made thee sensible of thy sickness, but do not provoke him, by making thy pain to be the plaister for thy cure. Alas, thy preparation it self needeth much pardon; if God should deal strictly with thee, thy prayers would be found dung, thy sighs unsavoury breath, thy very tears puddle water. Reflect on them thy self, and compare them with the Law of God, and thou wilt find cause to pray over thy prayers, to weep over thy tears, to be ashamed of thy shame, and to abhor thy self for thy self-abhorrency.

Do not think with thy self, I have examined my heart faithfully, and find that I do not come short of the grace of God; I have acknowledged mine iniquities, and been sorrowful for my sins, and therefore I cannot miscarry at this Sacrament. Such a *trusting* of thy self, would be a tempting of thy Saviour, and would certainly hinder the success of the Sacrament: it would be to thee, as the cutting off *Samson*'s locks was to him, *He thought to have gone forth as at other times, and shake himself: and he wist not that the Lord was departed from him.* Judg. 16. 20. Thou maist think, after such self-confidence, to go to the Lord's Supper as at other times; but alas, what wilt thou do? for the Lord will depart from thee; and then what sport will Satan and sin, those uncircumcised ones, make with thee?

Reader, let me perswade thee, when thou hast been diligent in the trial of thy spiritual estate, and hast with many tears bewailed the pollution of thy nature, and transgressions of thy life, to cast thy self wholly upon Jesus Christ for assistance in the duty. As *Jehoshaphat*, when he had 50000 men

2 Chron. 20. 6. men ready armed for the battel, cried out, *O Lord our God, we have no might against this great company, neither know we what to do, but our eyes are unto thee.* So after thou hast made the greatest preparation possible, as believing the weight and worth of the Supper, the purity and Majesty of the Master of the Feast, do thou look up to Christ, and say, *Lord, I have no ability, no might for this great Supper, for a right performance of this great Ordinance, neither know I what to do; but mine eyes are unto thee.* When *Asa* had an Army of two hundred and fourscore thousand men of valour, to fight with the *Ethiopians*, he prayeth and trusteth to God, as if he had not one man. *Lord, it is nothing for thee to help, whether with many, or with them that have no power. Help us, O Lord God, for we rest on thee, and in thy name we go against this great multitude.* So do thou say, *Lord, I have no power for this holy Supper; help me, O Lord my God, for I rest on thee, and in thy name I go to this great and weighty Ordinance.* Truly couldst thou, after all the provision thou hast made, disclaim it wholly in regard of dependance, and cast thy self on Christ for assistance, I durst be the Prophet to foretel a good day. The gaudy flower which standeth upon its own stalk, doth quickly wither, when the plain Ivy that depends upon the house, and leans on it, is fresh and green all the year. He that trusteth to his own legs in this duty, is as sure to fall as if he were down already. The weak child walketh safest, that all the way holdeth by, and hangeth upon its parent.

2 Chron. 14. 11.

If thou wert now going to receive, be advised to write after *David's* copy; he looked up to God both for assistance and acceptance: *I will go in the strength of the Lord, I will make mention of thy righteousness, yea, of thine only, Psal.* 71. 16. Let thy practice be suitable to his, when thou goest out of thy house; and let thy prayer be the same with the Spouses, when thou art entring into God's house: O then look up to heaven, and cry mightily, *Awake, thou north-wind, and come, O south, blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits, Cant.* 4. *ult.*

CHAP.

CHAP. XIX.

How a Christian may exercise himself to Godliness at the Table.

I Come to the second particular about the Lord's Supper, and that is thy *behaviour at the Table*, or in the time of receiving. In reference to which I would advise thee, 1. To mind the suitable subjects which are to be considered at it. 2. To observe the special graces which are to be exercised in it. There are three principal *subjects of meditation*, when thou approachest the Table, in order to the three graces which must then be acted. The subjects of meditation are *Christ's passion*, his *affection*, and thy own *corruptions*. The three graces are *Faith*, *Love*, and *godly sorrow*. Christ's death is sure footing for faith. *Paul* never desired better. 1 *Cor.* 2. 2. it is not only an *elect and precious, but a tried stone, and a sure foundation, on which whosoever believeth, shall never be confounded*, *Isa.* 28. 16. Faith picks excellent food from this heavenly carkass. The *love of Christ displayed* in his death, causeth and calleth forth the *love of a Christian*. Faith bringeth the soul (that is like a dead coal) near to the live coals of God's burning love in giving his only Son, and Christ's burning love in giving himself; and by these it is turned into fire, all in a *flame of love*: as the Eccho answereth the voice, it returneth the love it receiveth. Our own sins meditated on, stir up the third grace, which is *godly sorrow*. Though indeed this liquor will run from any of the three vessels, if they be but pierced. When Christ hung upon the Cross under the weight of God's wrath, *water* came out of his sides as well as *bloud*. Who can think of his sufferings without sorrow? and of his bloud without tears? His love in its heat, may well thaw the most frozen spirit; but sin the cause of his sufferings, will, like a knife, cut and prick to the heart indeed. But, Secondly.

First, I begin with the *subjects of meditation*, and among them in the first place with the *Passion* of Christ.

First, Meditate now on the *sufferings of thy Saviour*; the wounds of Christ, out of which came precious balsome to heal all thy sinful sores, ought never to be forgotten; but the remembrance of them is never so seasonable as at a Sacrament. One end of the institution of this Ordinance, was the commemoration of Christ's death: *As oft as ye eat this bread, and drink this cup, ye shew forth the Lord's death till he come*, 1 *Cor.* 11. 26, 27. The Sacrament is a lively crucifix, wherein Jesus Christ is evidently set forth, crucified before thine eyes. When thou seest the *bread* and *wine consecrated* and set apart, consider how God the Father did from eternity *set apart his only Son* for his bloudy passion, and thy blessed redemption. Consider he was a Lamb slain before the foundation of the world. When thou seest the bread and Wine upon the Table, consider, that as the corn was ground in the mill to make that bread, and the grapes squeezed to make that wine, so thy Saviour was beaten in the mill and wine-press of his Father's wrath, before he could be *meat indeed*, and *drink indeed*, to nourish thee unto life everlasting. When thou seest the bread broken in pieces, think how the body of Christ was broken for thine iniquities. *It pleased the Lord to bruise him*, (as spice is beaten small in a morter with a pestel, so the word signifieth) *Isa.* 53. 10. Well might he cry out, *I am feeble and sore broken, I have roared by reason of the disquietness of my heart*, *Psal.* 38. 8. When thou seest the wine poured out, meditate on his precious bloud, *which was shed for many for the remission of sins*. O consider his wounds and his words, I *am poured out like water, and all my bones are out of joynt; my heart is like wax, it is melted in the midst of my bowels*. *Psal.* 22. 14. Consider the doleful tragedy which he acted from first to last; meditate on his *Incarnation*. For the *Son of God* to become the *Son of man*; for him that lived from all eternity, to be born in time; for him that thundereth in the clouds, to cry in the cradle; for him that created all things, to become a creature,

ture, is a greater ſuffering, than if all the men and Angels in this and the other world were crouded into an atom, or turned into nothing. This was the firſt and greateſt ſtep of his humiliation. Conſider the *manner* of his birth; he was born, not of ſome great Princes, but of mean and indigent Parents; not in a Royal Palace, but in a place where beggers and beaſts are entertained, a *Stable*; he was no ſooner born, but ſought after to be butchered. He fled for his life in his very ſwadling-clouts, and was an early *Martyr* indeed. When he grew up, though he was of ability to have ſway'd the Scepter of all the Empires in the world, to have inſtructed the greateſt Potentates and Counſellors in the myſteries of wiſdom and knowledge; though to him *Adam* and *Solomon*, yea, and Angels themſelves, were fools: yet he lived privately with his ſuppoſed father many years, and ſuffered his Deity to be hid, as light in a dark Lantern, near thirty years, ſave that once it darted a little out, when at twelve years of age he diſputed and confuted the great Rabbies of the *Jews*, *Luke* 2. 46.

When he entred upon his publick Miniſtry, he is no ſooner aſcended the ſtage, but all the devils in hell appear againſt him, and he is forced to fight hand to hand with them for forty days together; and when they left him, they did not take their leave, *but departed only for a ſeaſon*, *Luke* 4. 13. His whole life was a living death. How poor was he, when he was fain to work a miracle to pay his Tax! *The foxes had holes, and the birds of the air had nests, but the Son of man had not where to lay his head*, though he were *heir of all things*, *Matth.* 8. 20. What did he ſuffer in his name, when the worſt words in the mouthes of the Jews were thought not bad enough for him? He is called the *Carpenters ſon*, *a glutton*, *a drunkard*, *a blaſphemer*, *a friend of publicans and ſinners*, *a Samaritan*, *a devil*, *nay*, *the prince of devils*. What hunger, and thirſt, and wearineſs did he undergo? He that feeds others with his own fleſh, had many an hungry belly. He that gave others that water, of which whoſoever drinketh ſhall thirſt no more, had his own veins ſucking and

paining him for thirst. He that is himself the only Ark for the weary Dove to flie to for rest, did himself take many a wearisom step, and travel many a tiresome journey. Well might the Prophet call him, *a man of sorrows, and acquainted with griefs*, though he had suffered no more than what is already written, but all this was but the *beginning of his sorrows*. The dregs of the cup were at the bottom. Doubtless many an aking heart had he (as a woman with child) before-hand, when he thought of the bitter pangs, sharp throws, and hard labour, which he was to suffer at the close of his life. O, Friend, *Remember this son of David and all his troubles*. But to come to his end, which is specially represented in this Ordinance, I will take him in the *Garden*, where he felt more than I can write or think. Consider his body there, it was all over in a *gore blood*: Ah what suffered he, when he did sweat *clods of blood*. To sweat *blood* is against nature, much more in a *cold season*, most of all when he was full of fear and terrour, then the blood retreats to the heart to guard it, and to be guarded by it.

But behold, Reader, thy Saviour for thy sake, and under the weight of thy sins, did sweat *blood* in a *cold night*, when he was *exceedingly afraid*. Ah! who would not love such a Saviour, and who would not loath sin! But the sufferings of his *Body* were nothing to the sufferings of his *Soul*; these were the *soul* of his *sufferings*. Observe his expression, *My soul is exceeding sorrowful: My soul is exceeding sorrowful unto death. Unto death*, not only *extensively*, seventeen or eighteen hours, till death ended his life; but chiefly *intensively*, such sorrow as the pangs of death bring, surely far greater. Again, *Father, if it be possible, let this cup pass from me*. Wise and valiant men do not complain of nothing. Ah, how bitter was that cup, which Valour and Resolution it self seemed unwilling to drink! The two most tormenting passions which are, *Fear* & *Grief*, did now seize upon him in the highest degree: *He began to be sorrowful and very heavy*, saith *Matthew*, *chap.* 26. *ver.* 37. *He began to be sore amazed and very heavy*, saith *Mark*, *chap.* 14. *vers.* 33.

Reader, follow him farther; One *Diſciple* ſelleth him at the price of a *Slave*; another Diſciple *forſweareth* him; all of them forſake him, and fly; the greedy *Wolves* lay hold on this innocent *Lamb*; the bloody Jews apprehend him, bind his hands like a Thief, and hale him away to the High-Prieſt; then they hire perſons to belye Truth it ſelf: But when their teſtimony was inſufficient, upon his own moſt holy confeſſion, a ſentence of condemnation is paſt upon him. Conſider now how the ſervants ſmite his bleſſed cheeks with their fiſts, and ſpit on that beautiful face with their mouths, *which Angels counted their honour to behold*; the Maſters flout him with their ſcornful carriage, & mock him with their petulant language: He muſt be the *ſink* into which they fling all their *filth*. Afterwards they carry him to *Pilate*; he ſendeth him to *Herod*; *Herod* with ſome ſcorns and ſcoffs ſendeth him back: Thus is he, like a foot-ball, ſpurned up and down between thoſe inhumane wretches: *Pilate* tears his fleſh with *wounds* and *nails*, and preſenteth him to the people with a *crown of Thorns* on his head, to move pity; the people thirſting after his blood, can by no words be perſwaded, by no means be prevailed with, to let this innocent Dove eſcape. Though he be put in competition with a Murderer, yet the Murderer is preferred before him; and as the worſt of the two, he is at laſt condemned as a ſeditious perſon, and a Traytor againſt *Cæſars* Crown and Dignity, to be crucified without the gate, leſt the City ſhould be polluted with his blood. Now Reader, come along like the beloved Diſciple, and behold thy Saviour bearing his own Croſs, and going to the place of execution, to dye the death of a Slave; for no Freeman was ever crucified; therefore *Julian* in deriſion called him, *The ſtaked God*. He is no ſooner come to the diſmal place of dead mens ſkulls, but they tear off his cloaths (and ſome think skin and all) glued to his back with their bloody ſcourgings. Now they ſtretch his body, as cloth with tenters, and rack it ſo that his bones ſtart out of his skin: (*I may tell all my bones*, Pſal. 22. 17.) in nailing his two hands to the two horns, and

his feet (those parts so full of nerves and sinews, and so the most sensible of any parts of the body) to the stump of the Cross: (*They digged my hands and my feet:*) and hang him up between two Thieves, as the most notorious Malefactor of the three; *He was numbred among the Transgressors.* His bloody, watching, fasting, scorched, wracked body, is oppressed with exquisite pain, and his anguish so vehement, that he cryeth out, *I thirst*; to quench which, they give him vinegar and gall, and spice it with a scoff to make it relish the better; *Let us see whether Elias will come and save him.* But Oh! who can imagine what he suffered in his soul, when he hung under the weight of mens revenge, Devils rage, the Laws curse, and the Lords wrath! Men revile him, wagging their heads, and saying, *Thou that destroyest the Temple, and buildest it in three dayes, save thy self: He saved others, himself he cannot save: To him that was afflicted, pity should have been shewn; but they added affliction to the afflicted, and forsook the fear of the Almighty.* All the Devils in Hell were now putting forth their utmost power and policy (*for this was their hour, and the power of darkness*) to encrease his sufferings, that if possible, they might provoke him to sin, thereby to have separated his Humane nature from his Divine, that it might have perished eternally, and all mankind with it; but the sting of his death is yet behind. The head of that arrow which pierced his heart indeed, was the frown of his Father: That his *Kinsmen*, the Jews, whom he came to sanctifie and redeem; (for he was *the glory of his people Israel*) should deliver him up to be crucified, was not a small aggravation of his misery: That his *Apostles* that had been eye-witnesses of his miracles, and ear-witnesses of his Oracles (to whom he had spoken so pathetically, *Will ye also forsake me?* and who had told him so resolutely, *We will go with thee into prison, and to death*, Luke 22.33. Mat.26.35.) should now in his greatest extremity turn their backs upon him, added some more gall to his bitter cup: That his *Mother* should stand by the Cross *weeping*, and have her soul pierced through with the sword of his sufferings, was far from being an allay to his sorrows; but that

that his *Father*, of whom he had often boaſted, *It is my Father that honoureth me, My Father loveth me, I and my Father are one*, ſhould now in his low eſtate, in his day of adverſity, in his critical hour, not only not help him, and leave him alone, as an harmleſs Dove, amongſt ſo many ravenous Vultures, to conteſt with all the fury of Earth and Hell; but alſo pour out the Vials of his own Wrath upon him, and (though the Union was not diſſolved, yet) ſuffer the beams, the influences to be reſtrained, that he might fully bear the curſe of the Law, and feel the weight of ſin; this was the *hotteſt fire* in which the Paſchal Lamb was roaſted; this cauſed that Heart-breaking, Soul-cutting, Heaven-piercing expreſſion, *My God, My God, why haſt thou forſaken me!* O how! how juſtly might he have cryed out with *Job*, *Have pity upon me my friend, have pity upon me, for the hand* (not only of my Enemies and my friends, of multitudes of men, and of Legions of Devils, but the hand) *of God hath touched me.* How truly might the Husband have taken up his Spouſes lamentation. *Is it nothing to you, all ye that paſs by? Behold and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger.* Ah who can write or read ſuch a tragedy with dry eyes!

Friend, when thou art at the Sacrament, think of theſe ſufferings, and believe it, they will make work among thy ſins. When thou takeſt the *cup of wine*, do not forget the *cup of Wormwood*, which thy Saviour drunk for thy ſake; *he drank of the Brook in the way*, he drank the cup of his Fathers wrath infinitely imbittered with the curſe of the Law, that thou mighteſt drink *the cup of bleſſing*. At the Table obey his own command, *Do this in remembrance of me.*

Secondly, Meditate on the *affection of Chriſt*. *We will remember thy love more than wine*, ſaith the Spouſe; when thou ſeeſt the wine, think of that love which is better than wine. Believe it, if ever there were a *love-feaſt*, this is it. Men teſtifie their love in beſtowing food on their hungry friends, but ah what love was that which gave his bleſſed body and precious

precious blood to feed his starving enemies. He that considereth what Christ suffered, and for whom, may well think he was little else, but a *lump of love*; His compassion is infinitely visible in his passion. What love was that which moved him to lay down his life for thee! Friend, if ever thou hadst hard thoughts of Christ, take a view of him in the former subject of meditation, and consider whether his heart be not set upon sinners, when he shed his heart blood for their souls. The redness of the fire discovers its heat. O how did the redness of this *Rose of Sharon*, the blood which issued from his head, and back, and hands, and feet, and heart, and whole body, speak his burning, his fiery love! Well might the Apostle *John* joyn and pair those Turtle-Doves; *Who hath loved us and washed us in his blood*, Rev. 1. 5. In every drop of his blood, there is an *Ocean* of love. Well might the Apostle *Paul* produce this as an undeniable testimony of the truth of his love, *Who loved me, and gave himself for me*, Gal. 2. 20. His bleeding passion was such a full demonstration of his dearest affection, as the whole World never saw the like before, nor ever shall again. In it his love was dissected and ript up; you may tell all its bones. *Judas* gave him to the Jews, out of love to money: The Jews gave him to *Pilate* to be condemned out of love to envy; *Pilate* gives him to the Souldiers to be Crucified, out of love to self-interest; but Christ gave himself out of pure love to save souls. The great and glorious God doth things that are singularly *eminent* for the manifestation of his *attributes*. When he would evidence his *power*, he produceth with a word the whole creation out of the barren Womb of nothing; He did but will it, and the whole world presently started into a being. By this he often proves his deity, *Isa.* 45. 12. *Isa.* 43. 11. As shadows represent the figure of those bodies from whence they are derived, so do the creatures manifest the power of their Maker.

When he would manifest his *Justice*, he layeth the dark vault of Hell, and layeth in, and storeth it with fire, and brimstone, and chains, and blackness of darkness, and gnawing

gnawing worms, and pure wrath, and Devils, and all the instruments of eternal death, *Rom.*9.22. When he would make known his *wisdom*, he findeth out a fit Mediatour, and thereby reconcileth those attributes which before were at odds, his *justice* and his *mercy*. When man was fallen, *justice* pleaded for his deserved damnation, according to the threatnings of the law; *mercy* pleadeth for his gracious salvation, he being deluded by the Devil. Now it would have non-pluſt the heads of all the men and Angels in the World, had they been united in a consultation, to have found out a way to satisfie both the demands of justice, and the intreaties of mercy; but God did it; he causeth *mercy* and *justice* to meet together, *pity* and *righteousness* to kiss each other; therefore the Mediatour is called *the Wisdom of God*, 1. *Cor.* 1. 14. and the finding out this way is called *the manifold wisdom of God*, or the *embroydered Wisdom of God*, Eph. 3. 10. Its an allusion to a curious piece of Needle-work, wherein there are various expressions of Art. So in this way of mans recovery, there are various and curious expressions of divine wisdom. But when God would proclaim his *love*, that attribute which like Oyl swimmeth at the top of them all, which is most in favour, which he delighteth so exceedingly in, what will he do? Why, he layeth down his life, *greater love than this hath no man, than that a man lay down his life for his friends.* Joh. 15. 13. *Jacob* shewed his love to *Rachel* by enduring the heat of the day, and the cold of the night for her. But Jesus shewed his love to his beautiful Spouse, by undergoing the cursed, painful, and shameful death of the Cross for her. O what love was that? It is storied of the *Pelican*, that when her young ones are stung with some poisonous Serpent, she beats her breast with her beak, till the warm blood gusheth out, which they suck and recover. We were all stung mortally by the Old Serpent the Devil, but behold the love of this heavenly *Pelican*, he lets out his heart blood to recover us. In his birth and life he manifested his love, the midst of that Chariot in which he drew his Spouse before, *was paved with love*;

but his death wrot his love in the greatest Print, in the largest Character, though all in red letters, for his whole body was the book, his precious blood was the ink, the nails were the pens, the contents of it from the beginning to the end are *Love, Love.* There is nothing else to be read, but *Love, Love in this was manifest the Love of God* (saith the Apostle, 1 John 4. 9.) His love before was glorious, yet hid as the Sun under a cloud, but at his death it did shine forth in its Meridian Splendour, in its noon-day brightness, with such hot beams and refreshing rays, that every one must needs take notice of it. The *Jews* say of *Esdras*, that if the Lamp of *Love* were quite extinct, it might be lighted again at his brain: How true is this of Christ? If Love were quite lost amongst all the Creatures, all might be found in Jesus Christ: His name is *love*, his nature is *love*, all his expressions were *love*, all his actions were *love*, he bought *love*, he preached *love*, his lips dropt *love*, he practised *love*, he lived in *love*, he was sick of *love*, nay he dyed for *love*, 'twas *love* that took upon him our natures, 'twas *love* that walked in our flesh, 'twas *love* that went up and down doing good, 'twas *love* that took our infirmities; 'twas *love* that gave sight to the blind, speech to the dumb, ears to the deaf, life to the dead; 'twas *love* that was hungry, and thirsty, and weary; 'twas *love* that was in a bloody agony; 'twas *love* that was sorrowful unto his own death, and my life; 'twas *love* that was betrayed, apprehended, derided, scourged, condemned, and crucified; 'twas *love* that had his head pierced with thorns, his back with cords, his hands and feet with nails, and his side with a spear; 'twas *love* that cryed out, *Weep not for me, weep for your selves: Father forgive them, they know not what they do:* Love left a glorious Crown, and *love* climbed a shameful Cross: O dearest Saviour, whither did thy *love* carry thee!

Reader, I could lose my self in this pleasant Maze of Christs *love*: Methinks thy heart should be ravished with the sense of this *love.* The truth is, it is a bottomless love, none can sound it; the Apostle might well call it, *A*

know

known unknown love, Epheſ. 3. 19. It is well thou canſt finde it, but I am ſure thou canſt not fadom it. One Diſciple may ſhew his love to another, by giving a cup of cold water; but the Maſter ſhewed his love to his Diſciples, by broaching his heart to give them a cup of warm blood. The Sacraments, as *Calvin* obſerveth, did flow out of the ſides of Chriſt: when the Souldier pierced his ſide, there came out *Water* (for *Baptiſm*) and *Blood* for the Supper,

Reader, when thou beholdeſt the broken bread, and remembreſt the bruiſed body of Chriſt, do not forget his *love*, which is the beſt ſauce to thy meat. I muſt tell thee, though there be never ſo many diſhes at the Table, this *love* is the *Banquet*. Conſider his willingneſs to be wounded for thee, becauſe his heart was ſo deeply wounded with *love* to thee. Thou haſt heard of ſuch indignities and injuries offered to him, as the Sun himſelf was aſhamed to behold, and hid himſelf from them; yet Chriſt was ready for them, and willing to them: The Lamb of God did not ſtruggle, when he was led to the ſlaughter, but did bear his own Croſs: He was his own *Prieſt*, as well as his own *Sacrifice* and *Altar*. His death was *violent*, in regard of others; but *voluntary*, in regard of himſelf: He cryed to his Father, *Lo, I come to do thy will, O God*, Heb. 10.4. When his ſinleſs nature had a reluctancy againſt it (though when he was in a bloody ſweat) he ſoon corrects it with, *Not my will, but thy will be done*. He went to the place which *Judas* knew, *John* 18. 2. He ſtruck them (that came to apprehend him) down, to ſhew that he could, if he had pleaſed, have ſtruck them dead. Rather than they ſhall want proof for his condemnation, he will confeſs himſelf guilty of the charge: He might (if he had liſted) have commiſſionated twelve Legions of Angels for his Life-guard; but he forbore it: *He laid down his life, he gave himſelf: He gave up the Ghoſt: He had a Baptiſm to be baptized with, and he longed to have it accompliſhed.* But Friend, what thinkeſt thou was the lump of ſugar which did ſo ſweeten this cup (notwithſtanding all its bitter ingredients)

to make it go down so glib and pleasant? truly nothing but *love*. Love to *Dinah* made *Sechem* willing to be circumcised; love to Christians, made Christ willing to bleed, and be buffeted, and crucified. The Mother can toil and moil all day with her child, and count it a pleasure (when another had rather go to plough all day;) but what's the reason? nothing but her love. Jesus Christ delighted in the work of mans Redemption; *I delight to do thy will, O God*, which would have broke the backs of the very Angels; and why? because of his love.

It is observed, the *Myrrhe* which is let out by the incision of the tree, is precious; but that which floweth of its own accord, is most choice and precious. Christs veins were indeed opened by others incision, when *Pilate* scourged his back, and the nails his hands and feet; but one drop of this blood is more worth than millions of Worlds; for even at these times he bled voluntarily, as well as in the Garden, when the myrrhe of his blood dropt of its own accord: O, of what infinite value is his blood! O, how much did he love his, when the very oyl which consecrated him to those unknown sorrows, was the oyl of gladness to him! Remember this love more than wine.

Thirdly, Meditate on *thy corruptions*: As his love was the inward moving cause; so thy sins were the outward procuring cause of his sufferings: *He was wounded for thy transgressions, he was bruised for thine iniquities, the chastisement of thy peace was upon him*, Isa. 53. 5. When thou art at the Sacrament, which fitly representeth *Christs sufferings*, consider with *thy self*, What was that which brought the blessed Saviour into such a bleeding condition! It was my sin, I was the *Judas* which betrayed him, the *Jew* which apprehended him, the *Pilate* that condemned him, and the *Gentile* which crucified him: My *sins* were the *thorns* which pierced his *head*, the *nails* which pierced his *hands*, and the *spear* which pierced his *heart*: 'Twas I that put to death the Lord of life; He dyed for my sins; *He was made sin*

for

for me, who knew no ſin; his blood, is my balm; his *Golgotha, is my Gilead*. O what a ſubject is here for meditation! *He ſuffered in my ſtead, he bore my ſins in his body on the tree, he took that loatheſome purging phyſick for the diſeaſes of my ſoul: When he was in the Garden in his bloody agony, groveling on the ground, there was no* Judas, *no* Pilate, *no Jew, no Gentile there, to cauſe that unnatural ſweat, or to make his ſoul ſorrowful unto death, but my pride, my unbeleif, my hypocriſie, my atheiſm, my blaſphemy, my unthankfulneſs, my carnal-mindedneſs, they were there and cauſed his inward bleeding ſorrows, and outward bloody ſufferings, (Ah what an heavy weight was my ſin to cauſe ſuch a bloody ſweat in a froſty night!) my diſſimulation was the trayterous kiſs; My ambition the thorny crown. My drinking iniquities like water made him drink Gall and Vinegar; My want of tears cauſed him to bleed; My forſaking my Maker, made him to be forſaken of his Father. Becauſe the members of my body were inſtruments of iniquity, therefore the members of his body were objects of ſuch cruelty; becauſe my ſoul was ſo unholy, therefore his ſoul was ſo exceeding heavy. O my ſoul what haſt thou done!*

We do not ſay the Excutioner kils a man for theft or murder; but his theft or murder, they hang him; ſo in this caſe, it was not ſo much the Jews, or Souldiers (for they were the Executioners) that put Chriſt to death, as our thefts and murders, and breaches of Gods Law, which were imputed and laid to his charge.

There is a ſtory of a King of *France* named *Lladoveus*, that when he was converted to Chriſtianity, one day hearing *Remigius* the Biſhop reading the Goſpel of our Saviours paſſion, he preſently fell into this paſſionate expreſſion, *O that I had been but there with my French-men, I would have cut all their throats*; little conſidering that his and others iniquities were Chriſts greateſt and moſt cruel enemies. Reader when thou art at the Table, think of thoſe ſins which cauſed ſuch ſufferings. Conſider the deepneſs of that ſtain, which the blood onely of God could waſh out. Ah

what a sickness is sin, when nothing less than the blood of the Son of God can heal it!

Secondly, as at the Table some subjects must be considered, so some *graces must be exercised*; A Sacrament is a special season, a spring time for those trees of Gods own planting, to bud, blossom, and put forth their fruit. Now Reader, if ever, rouse up thy spirit, and stir up the gifts of God which are in thee. Call aloud to thy graces which may possibly be sleeping, as *David*. Psal. 57. 8. *Awake my glory, awake Psaltery and Harp, I my self will awake early. Awake my graces can ye not watch with my dearest Saviour one hour? Awake my faith, love, and repentance, I my self will awake presently.* It is not the Hawk which sitteth hood-winkt on the fist, but the seeing, flying Hawk which doth the service. The Clock which standeth still, is of no use; it is the going, moving Clock which attains its end: Grace acted will now do thee eminent service, and help thee to attain the end of the Sacrament.

First, Act *faith*; *Dormit fides & dormit Christus*, saith *Austin*. *If faith sleepeth, Christ sleepeth.* Call forth first that Commander in chief, and then the private Souldiers, the other graces will all follow. *Faith* must be the eye whereby thou seest Christ, *Zach.* 12. 10. *They shall see him whom they have pierced, and mourn*; *Faith* is the mouth by which thou feedest on Christ, *John* 6. 53. *Faith* is the feet by which thou goest to Christ, *John* 6. 35. *Faith* may say to thee as Christ did, *Without me thou canst do nothing*; without me thou canst do nothing for thy own welfare, nothing for Gods honour at this ordinance; It is said of the *Indian Gymnosophists* that they will lye all day upon their backs gazing on the beauty of the natural Sun. Friend, at this Ordinance if at any time of thy life, view the beauty of this true Sun. As *Pilate* when he had scourged him in such a bloody, barbarous manner, brings him forth to the Jews, with, *Behold the man*. So when thou considerest the bread and wine, *Behold the man*; *Behold the broken bruised Saviour.* A man without faith, like the unbelieving lord, seeth the plenty, but doth not eat of it.

There

There is a threefold act of Faith to be put forth at a Sacrament. Firſt, Faith muſt look out for Chriſt. Secondly, Faith muſt look up to Chriſt for grace. Thirdly, Faith muſt take Chriſt down or receive him and grace.

1. *Faith muſt look out for Chriſt*: Conſider that Jeſus Chriſt is the very ſoul of the Sacrament; without him it is but the carkaſs of an Ordinance. *Chriſt and the Scripture bring comfort; Chriſt and prayer cauſe ſpiritual profit; Accedat Chriſtus ad elementum, & fiet Sacramentum. Chriſt and the elements make a Sacrament. Chriſt and the Sacrament make a rare feaſt.* Therefore be ſure thou look out for Chriſt; Reſt not in the bread and wine, but look farther. When thou ſitteſt at the Table, let the ſpeech of thine heart be, *Saw ye him whom my ſoul loveth?* Turn to God and ſay as they to *Philip*, *Sir, I would fain ſee Jeſus*; *Lord I would fain ſee Jeſus Chriſt.* Let neither word nor prayer nor elements, nor all things content thee without Chriſt. As *Iſaac* told his Father; *Father behold here is the wood and the fire, but where is the Lamb for a burnt offering?* So do thou look up to thy heavenly Father; *Father, behold here is the Preacher, and here is the Scripture, here is the bread, and here is the wine, but where is the body and blood of my Saviour? Lord where is the Lamb for a Sacrifice? Father, Father, Where is the Lamb of God that takes away the ſins of the World?* If the Angels that are preſent at the Sacrament ſhould ſpeak to thee, give them occaſion for the ſame language, which they gave the Woman at the Sepulchre, *We know whom thou ſeekeſt, thou ſeekeſt Jeſus which was Crucified: come ſee the place where the Lord lay.* Come *ſee the promiſe, ſee the elements in which the Lord lyeth*, Mat. 28. 5, 6.

If the Spirit of God ſeeing thee ſo eager and earneſt for a ſight of Chriſt, ſhould put by the hangings, behind which the Lord Jeſus hid himſelf, (purpoſely to be ſought) and preſent him to thee with his glorious retinue of graces and comforts, with the precious fruits of his grievous paſſion, and beſpeak thee thus,

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Chear up poor Christian, behold the Lamb of God; Behold King Jesus with the Crown of thorns, wherewith his Father crowned him in the day that he was a man of sorrows, and acquainted with greifs. Behold King Solomon *with the crown wherewith his Father crowned him, in the day of his Espousals, and in the day of the gladness of his heart.* O Friend, what would such a sight be worth to thee? I am confident thou wouldst value it above all the silver in the World. Well, be of good comfort, do but look for him, and he will look after thee; Say to him as the Spouse, *Make haste my Beloved, be thou like the Hart and Roe upon the Mountains of Spices: Make no tarrying, O my God;* and doubt not but he will answer thee almost as he doth his Spouse (in a sense of mercy, not of judgement) *Behold I come quickly, and my reward is with me, to give to thee according to thy faith.*

Reader, act *Maries part*, and thou shalt meet with *Maries portion.* When *Mary* went to the Sepulchre, *John* 20. 13. she looketh into it, seeth the linnen, but not the Lord, and presently falleth a weeping: *O*, saith she, *they have taken away my Lord, They have taken away my Lord, and I know not where they have laid him.* Jesus Christ could now no longer absent himself; he heard the voice of her weeping, and gave her a gracious meeting: *Mary* saith Christ; *Rabboni*, saith *Mary.* Now her heart cleaves to him, and her hands clapse about him; and she hears that golden Message, *Go to my brethren, and tell them, I go to my Father, and your Father:* So when thou comest to the Table, and seest the linnen, and not the Lord Jesus, be not satisfied, O dart up thy complaints to Heaven, *Lord I came not to see the linnen, I came not for the bread and wine, I came to see Jesus Christ: O Lord! what shall I do? they have taken away my Lord, and I know not where to find him: Ah Lord, what is the Word to me without Christ, but as a conduit without water? and what is the Element to me without Christ, but as a cup without wine? O, what wilt thou give me, if I go from thy Table Christless!* Thou mightest be confident that Jesus Christ would

hear

hear such sighs, and would hasten away to bless and kiss thee.

2. Faith must *look up to Christ for grace*: Look up to Christ as a Treasury of grace, for the supply of all thy necessities, and put thy *hand of faith* into this Treasury, and thou shalt take out *unsearchable riches*. *Austin* puts the question, how a Christian may put out a long arm to reach Christ in Heaven? and answers, *Crede & tenuisti*; *Believe, and thou hast taken hold of him.* Christ is a full breast, faith is the mouth which draweth and sucketh the breast, and getteth spiritual nourishment out of it. The blessed Saviour is a precious and deep mine; but faith is the instrument whereby we dig the gold out of it. As the Spanish Embassador said of his Masters Treasury, in comparison of that Treasury of St. *Mark* in *Venice*, *In this, among other things, my Masters Treasury differeth from yours, in that my Masters Treasury* (alluding to his Indian Mines) *hath no bottom, as I see yours to have*: For thy comfort know, that the riches in Christ are inexhaustible, and his bags are bottomless: *He can supply all thy needs*, Phil. 4. 13.

When thou art at this Ordinance, look on Christ as a Fountain running over with the Water of Life; and the Sacrament as a Channel cut out by Christ himself to convey Living Water to thy soul. Thou art *diseased*; go in this Ordinance to Christ as a *Physitian* to heal thee. Thou art an *indigent beggar*; go to Christs *Door*, I mean the Sacrament, with an expectation of a *large dole*. Do not sit down in despondency (as the Patriarchs in a scarcity of food;) but since thou hast heard there is corn in *Egypt*, bread enough in thy Fathers house, sufficiency of grace in Jesus Christ, go make haste to this son of *Joseph*, who is Lord of the Countrey, and hath the command of all the store-houses in the Land, and will load thee with more than thou canst desire. Are thy wants many? he hath infinite wealth. Hast thou no money to buy, no Merits to offer? why, he selleth *without money, and without price*: They that bring Money, have it returned back in their sacks, for

he takes none: *Whosoever will, may drink of the Water of Life freely*, Rev. 22. 17.

The Sacrament is as a Conduit, which receiveth water from the River; therefore when thou hast brought the Vessel of thy soul to the Conduit, thy work must be by faith to turn the Cock, and then it will run freely, and fill thy Vessel; be sure that thou mind the promise, *This is my Body; This Cup is the New Testament in my Blood.* Thy faith will be celestial fire to extract the quintessence, and spirits of the Promise.

3. Faith must *receive Christ, and apply him to thy soul.* When thou putteſt forth the hand of thy body to take the bread and wine, do thou put forth the hand of faith to receive the body and blood of Christ. This is one principal act of Faith, like *Joseph* of *Arimathea*, to take Jesus down from his Cross, and lay him in the new Tomb of thine heart; Like *Thomas*, put thy finger of faith into his side, and cry out, *My Lord, and my God*; Be not discouraged O penitent soul. Are thy sins many? His mercy is free. Are thy sins weighty? His merits are full. Thou comest for bread, and will thy Saviour give thee a stone? He took notice of thy serious preparation for this Ordinance, and will he frustrate thine expectation at it? Did he *ever* send hungry souls empty away? The Law of man provides for the poor in purse, and will not the Gospel of Christ provide for the poor in spirit? Is not his commission to bind up the broken hearted? and can he be unfaithful? Why shouldst thou mistrust truth it self? Let me say to thee, as the Disciples to the blind man, *Be of good chear, he calleth for thee.* See how he casteth his eyes upon thee (with a look of love) as once upon *Peter*. Observe he stretcheth out his Arms wide to embrace thee. He boweth down his head to kiss thee. He cryeth to thee as to *Zacheus*, *I must abide at thy house, in thy heart to day.* O make haste to receive him, and make him a feast by opening the doors of thy soul, that the King of Glory may enter in. Say to Christ, *Lord, though I am unworthy that thou shouldst come under my roof, yet thou art so gra-*

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cious as to knock at the door of my heart, and to promise if I open, that thou wilt come in and sup with me, (and then call to him as *Laban* to *Abrahams* Steward) *Come in thou blessed of the Lord, why standest thou without? I have prepared lodging for thee*, Gen. 24.

Truly Reader, shouldst thou having mourned unfeignedly for thy sins, now by unbelief hang off from thy Saviour, thou wouldst much dishonour him, and disadvantage thy self. Christs *greater things are for them that believe*; If thou wilt now believe, *thou shalt see the glory of God.* I am very confident, if thou hadst been by the Cross (broken heart) when thy Saviour suffered, and shouldst have kneeled down before him, and said, *Dearest Saviour, Why art thou now wrastling with the wrath of Heaven, and rage of Hell?* He would have answered, *To satisfie* (*poor soul*) *for thy sins.* Again, *Why dost thou dye such a cursed death?* He would have said, *To take the curse of the Law from thy back, that so thou mightest inherit the blessing.* Once more, *Let not my Lord be angry, and I will speak this once; Blessed Redeemer, Why didst thou cry out I thirst, and drink Gall and Vinegar?* Thou mightest have heard such a reply, *To assure thee, Thirsty sinner, that I am sensible of thy thirst, being scorched with that fury which is due to thy sins, and that thou mightest drink of that love which is better then Wine. But stay O weary, thirsty soul but a while, and by and by thou shalt see this side opened, and blood issuing out to quench thy thirst. O put the mouth of faith to that wound, and what thou shalt suck thence, shall do thee good for ever.* Reader, I have read that the Souldier who pierced Christs side, was blind, and that the blood flying out upon him recovered his sight. Sure I am, that this blood sprinkled on thy conscience, will purge it from dead works, to serve the living God. O therefore bathe thy soul in this blood; when thou art at the Sacrament, say to God as the *Eunuch* to *Philip*, *Here is water, what hindereth but I may be Baptized? Lord, here is blood, here is a fountain, what hindereth but I may wash in it? True Lord, my person is unrighteous, but thy blood is justifying blood. My heart is polluted,* Rom. 3. 24 1 John 1. 7.

Heb. 9. 14. Gal. 6. 14. Heb. 12. 13.

but O Christ, thy blood is sanctifying blood. My lusts are many and strong, but thy blood is mortifying blood. My soul is lost, but sweetest Saviour thy blood is saving blood. This Justifying, Sanctifying, Saving blood, I drink, I apply for these ends. O let this blood be upon me and my children for ever.

Herbert the bag.

A Way despair, my gracious Lord doth hear,
Though Wind and Wave assault my keel,
He doth preserve it, he doth steer;
Ev'n when the Boat seems most to reel.
Storms are the Triumph of his Art,
Well may he close his eyes, but not his heart.
Hast thou not heard what my Lord Jesus did?
Then let me tell thee a strange story;
The God of power, as he did ride
In his Majestick Robes of glory,
Resolv'd to light, and so one day,
He did descend, undressing all the way.
The Stars his tire of light, and rings obtain'd,
The Clouds his bow, the fire his spear,
The Skie his Azure mantle gain'd,
And when they ask'd what he would wear,
He smil'd and said as he did go,
He had new clothes a making here below.
When he was come, as travellers are wont,
He did repair unto an Inn;
Both then and after, many a brunt
He did endure to cancel sin,
And having giv'n the rest before,
Here he gave up his life to pay our score.
But as he was returning, there came one,
Who ran upon him with a Spear;
He who came hither all alone,
Bringing no man, nor arms, nor fear,
Receiv'd the blow upon his side,
And straight he turn'd, and to his Brethren cry'd,
If ye have any thing to send or write,
(I have no bag, but here is room)

Unto my Father's hands and ſight
(Believe me) it ſhall ſafely come;
That I ſhall mind what you impart,
Look you may lay it very near my heart.
Or if hereafter any of my friends
Will uſe me in this kind, the door
Shall ſtill be open; what he ſends
I will preſent, and ſomewhat more,
Not to his hurt; ſighs will convey
Any thing to me. Heart-deſpair away.

2. The ſecond Grace to be called forth is *Love:* and truly if thou haſt acted thy faith in his Paſſion for, and affection to thy ſoul, I ſhall not in the leaſt doubt, but thy *love* to him will play its part. The creatures (ſome tell us) follow the *Panther*, being drawn after her by her ſweet odours. When Jeſus Chriſt, out of infinite love, offered up himſelf a ſacrifice for thy ſins, ſurely the ſweet ſavour thereof may draw thy heart after him. *Becauſe of the ſavour of thy good ointments, therefore the virgins love thee, Cant.* 1. 4. There is nothing in Chriſt, but what may well command thy *love: He is the faireſt of ten thouſand: He is altogether lovely.* But his bloody ſufferings for thee, and his bleſſed *love* to thee (one would think) are ſuch Load-ſtones, that if thou wert as cold and hard as ſteel, would draw thy ſoul both to deſire him, and to delight in him: Meditate a little more on his *love to thee.* Publicans and ſinners love their friends who love them; and wilt thou be worſe than publicans and ſinners? Conſider ſeriouſly, Jeſus Chriſt *loved* thee when thou waſt in a loathſome eſtate, *Ezek.* 16. when thou waſt wallowing in thy blood, when no eye pitied thee, then was his time of love; he paſſed by thee, and ſaid unto thee, *Live: yea, when thou waſt in thy blood, he ſaid unto thee, Live:* And wilt thou not love him?

Ponder the heat of his *love*; poſſibly the greatneſs of that fire may warm thy heart, and thou maiſt reflect ſome heat

back again; for indeed, *love* is a *Diamond*, which must be written upon with its own dust. He loveth thee as a servant, surely this is a favour; for he hath thousands of glorious Angels, who count it their honour and happiness to serve him: To be made one of his hired servants, was the great priviledge desired by the Prodigal. *Ye call me Lord and Master, and ye say well, for so I am, Joh.* 13. 13. But though this may be somewhat, it is not enough for him. He loveth thee as a *friend: Ye are my friends, Joh.* 15. 15. *I have not called you servants, but friends.* Friends love entirely, witness *Jonathan* and *David: Jonathan loved David as his own soul. Friendship is one soul in two bodies*, saith the Philosopher: this is much; but his love to thee is more than so, he loveth thee as his brother: *He is not ashamed to call them brethren: I will declare thy name unto my brethren, Heb.* 2. 11. Some *Brethren* are knit very close in the bond of love. In Queen *Elizabeth*'s Reign, in a fight between the Earl of *Kildare*, and Earl of *Ter Owen*, two of the Earl of *Kildare*'s brethren were slain; which he took so heavily, that he died shortly. Some write, that there is no such love in the world, as between Foster-brethren in *Ireland*: this love is great, but his love is greater. He loveth thee as his child; the stream of love descendeth most swiftly from parents to their children: *He shall see his seed, Isa.* 53. 10. How tender is the mother of her child: *Can the mother forget her child that sucketh her breast?* The mother's *bowels* will yern towards her child; the mother's *breasts* will (put her to pain, if not drawn, and thereby) mind her of her child: But though the mother may prove a monster, and, like the Ostrich, leave her young to be destroyed, *yet will I not forget thee, saith the Lord. Thou art engraven upon the palms of my hands, thy walls are ever before me, Isa.* 49. 13, 14, 15. *Children, have you any meat?* If not, lo, here is my body. Thou maist say of Christ's love to thee, as *David* of *Jonathan*'s, *Thy love to me is wonderful, it far surpasses the love of women*; for he loveth thee as his *Spouse*. Men do, or at least should, love their wives above all relations: *For this cause shall a man leave father and mother,*

Camb. Brit.

and

and cleave to his wife. But who can conceive Chriſt's love to his Spouſe? *Thou art all fair my love; thou haſt raviſhed my heart, my ſiſter, my ſpouſe: How fair is thy love, my ſiſter, my ſpouſe! Cant.* 4. 8,9,10. The neareſt affinity is *Spouſe*, and the neareſt conſanguinity is *Siſter*; to ſhew that his affection is like that of the neareſt relations. If this be not enough, Reader, he loveth thee as *himſelf*, nay, *above himſelf*; he did, as it were, hate himſelf out of love to thee. He *denied* himſelf, *diſpleaſed* himſelf, and *gave* himſelf to be buffeted, ſcourged, condemned, wracked, crucified, and to be a ſacrifice for thy ſins. Well, is it poſſible for thee to read of this infinite love without love! When wood hath been laid a ſunning, it takes fire preſently: haſt not thou been ſo fitted by the warm hot beams of this Sun, that now upon the very thoughts of Chriſt, thou art all in a flame! Truly it would be as great a miracle for thee to be in ſuch a furnace of love, and not fired with love to him, as for the three Worthies in *Daniel* to be in the midſt of the fiery furnace and not burnt. Chriſt loved thee ſo unſpeakably as thou haſt read, as a *ſervant*, as a *friend*, as a *brother*, as a *child*, as a *wife*, as *himſelf*; nay, *above himſelf*: and all this when thou waſt a *ſinner*, *without ſtrength*, yea, his *enemy*, (which three-fold gradation the holy Ghoſt taketh ſpecial notice of, *Rom.* 5. 6, 8, 10.) and wilt thou ever give him cauſe to complain of thee, as *Paul* of his *Corinthians*, *The more I love, the leſs I am beloved!* Love him dearly, love him entirely, love him above all, love him more then all: Say with the Spouſe, *Stay me with flagons, comfort me with apples, for I am ſick of love:* and with holy *Brandford*, ſprinkle thy trencher, thy food with tears, that thou canſt love ſo loving and ſo lovely a Saviour no more.

3. When thou art at the Table, *Exerciſe repentance*: what ſorrow for, and anger againſt thy ſins ſhould the ſight of a crucified Saviour cauſe? Some tell us, that if the murderer be brought near and touch the body ſlain by him, it bleeds afreſh. O when thou (who art indeed the murderer of the Son of God) doſt touch and taſte his body and blood, ſhouldſt not thou fall a bleeding, a weeping afreſh? Behold his

his broken, bleeding body with an eye of faith, and thine eye cannot but affect thine heart with grief. I am confident thou canst not see it with dry eyes. Was his soul exceeding sorrowful, heavy even unto death for thy sake, and is not thine, friend, for thy sins? Did he drop so much blood, and canst thou drop never a tear? The very rocks were rent at his sufferings, and is thy heart harder than those stones? Is it possible for the head to be so pained and pierced, and the members not be affected with it? Surely *deep* calleth unto *deep*, deep sufferings in Christ for deep sorrow in thee, O Christian. If his body were broken to let his blood out, thy soul may well be broken to let it in. *They shall see him whom they have pierced, and mourn for him as one that mourneth for his only son, Zach.* 10. 12.

His love may make (as *David*'s kindness) even a *Saul* to lift up his voice and weep. It is so great and so hot a fire, that (one would think) it would distill water out of thee, wert thou never so dry an herb. When Christ sat at supper in the Pharisees house, *Mary* washed his feet with her tears. When Christ and thy soul are supping together, thou may'st well weep in remembrance of thy unkindness and wickedness.

But the chiefest reason why I mention repentance now to be exercised, is not so much for thy contrition or sorrow for sin, (though when the sweet sauce is a little sharp with vinegar, the meat will relish the better for it) as for thine *indignation and anger against sin*. When thou considerest that thy dearest Saviour in a cold night lay groveling on the ground, all over in a bloody sweat, that thy best friend in the world was so inhumanely used, so barbarously butchered, thou shouldst cry out (as *David*) in a holy passion, *As the Lord liveth, the (man, the) sin that hath done this thing shall surely be put to death.* When *Antonius* (after *Cæsar* was murdered in the Senate-house) brought forth his Coat, all bloudy, cut and mangled, and laying it open to the view of the people, said, *Look, here is your Emperor's coat; and as the bloody-minded Conspirators have dealt by it, so have they*

dealt

dealt with Cæſar's *body.* Upon this they were in an uproar, and cried out to ſlay the murderers, and took brands, and ran to the houſes of the Conſpirators, and burnt them down to the ground, and as they apprehended the murderers put them to death. Reader, thou ſeeſt at the Sacrament, the wounds and bloud of thy bleſſed Redeemer, the dreadful painful death which thy Sovereign underwent; O what canſt thou do leſs than vow to be revenged on his murderers, thy corruptions, and in an holy anger endeavour their ſpeedy execution. If thou wouldſt have a full ſight of ſins filth and ſinfulneſs, go to mount *Calvary*, and behold thy Saviour hanging upon the Croſs, and, good Lord, what thoughts wilt thou have of thy luſts! Phyſicians in unſeemly convulſions, adviſe their Patients to look into a glaſs, that beholding their deformity, they may ſtrive the more againſt it. The world never had ſuch a glaſs, as the ſufferings of Jeſus Chriſt, for the diſcovery of ſins loathſome ugly features, and its horrid, hideous, helliſh face; now how ſhould this light provoke thee to loath and hate ſin! O what child would not abhor thoſe weapons which murdered his deareſt father!

It was the glory of *Alexander*, that as ſoon as ever he had opportunity, he ſlew the murderers of his father upon his fathers tomb. Truly, Reader, a Sacrament day is a ſpecial opportunity, and thou wilt ſhew but little love to thine *everlaſting Father*, if thou doſt not now put his murderers to death, upon thoſe monuments of his paſſion. Now thou art at the Table, think of thy unthankfulneſs, ambition, hypocriſie, covetouſneſs, irreligion, and infidelity, and the reſt, how theſe crucified *the Lord of glory*, and reſolve through the ſtrength of Chriſt, that theſe *Hamans* ſhall all be hanged, that theſe ſins ſhall be condemned and crucified.

CHAP. XX.

What a Christian ought to do after a Sacrament.

I Shall speak to thy duty *after the Supper*, which consisteth mainly in these two things, *Thankfulness* and *Faithfulness*.

1. *Thankfulness*. After such a Banquet as this is, thou must well give thanks. The *Jews* at their Passover did sing the hundred and thirteenth Psalm, with the five following Psalms, which they called the *Great Hallelujah*. A Christian should in every thing, and at all times, give thanks; but at a Sacrament, the great *Hallelujah* must be sung; then God must have great thanks, then we must with our souls bless the Lord, and with all within us praise his holy Name. O Reader, call upon thy self as *Barak* and *Deborah* did; *Awake, awake, Deborah: awake, awake, Barak; utter a song, and lead captivity captive, thou son of Abinoam*, Judg. 5. *Awake, my love, awake, my joy; utter a song. A feast is made for laughter, and wine rejoyceth the heart of man.* Friend, is not this a rare feast? where is thy cheerful face? Is not here good wine, a cup of Nectar indeed, the blood of the Son of God? What mirth, what musick hast thou to this *Banquet of Wines?* Antiently it was the beginning and ending of Letters, *Gaudete in Domino, Rejoyce in the Lord.* It will be an excellent conclusion of this Ordinance, to rejoyce in the Lord. *O let thy soul magnifie the Lord, and thy spirit rejoyce in God thy Saviour*, Luke 1. 46, 47.

The cup in the Sacrament is called the *Eucharistical cup*, or the *cup of blessing*; let it be so to thee. Let thy heart and mouth say, *Blessed be the Lord God of Israel, who hath visited and redeemed his people*, Luke 2.

Canst thou think of that infinite love which God manifested to thy soul, without *David's* return, *What shall I render to the Lord for all his benefits!* His heart was so set upon thy

thy salvation, his love was so great to thy soul, that he delighted in the very death of his Son, because it tended to thy good. *It pleased the Lord to bruise him, Isa.* 53. 10. *Valde delectatus est, Junius* reads it, *He was exceedingly delighted in it.* Surely the mind of God was infinitely set upon the recovery of lost sinners, in that (whereas other parents (whose love to their children, in comparison of his to Christ, is but as a drop to the Ocean) follow their children to their graves with many tears, especially when they die violent deaths) he delighted exceedingly in the barbarous death of his only Son, in the bleeding of the Head, because it tended to the health and eternal welfare of the members. Friend, what manner of love hath the Father loved thee with? He gave his own Son to be apprehended, that thou mightest escape; his own Son to be condemned, that thou mightest be acquitted; his own Son to be whipped and wounded, that thou mightest be cured and healed; yea, his own Son to die a shameful cursed death, that thou mightest live a glorious blessed life for ever. *Glory to God in the highest, peace on earth, and good will to men.* Alas, how unworthy art thou of this inestimable mercy! Thou art by nature a child of wrath as well as others, and hadst been now wallowing in sin with the worst in the world, if free grace had not renewed thee; nay, thou hadst been roaring in hell at this hour, if free grace had not reprieved thee. Thy conscience will tell thee that thou dost not deserve the bread which springeth out of the earth, and yet thou art fed with the bread which came down from heaven, with Angels food. O infinite love! Mayst not thou well say with *Mephibosheth* to *David*, *What is thy servant, that thou shouldst look upon such a dead dog as I am? For all my fathers house were as dead men before my Lord, yet didst thou set thy servant among them that did eat at thine own table. Lord, I was a lost, dead, damned sinner before thee, liable to the unquenchable fire, and yet thou hast been pleased to set me among them that eat at thine own table, and feed on thine own Son. O what is thy servant, that thou shouldst take such notice of such a dead dog as I am!*

Look abroad in the world, and thou maist see others refused, when thou art chosen; others past by, when thou art called; others polluted, when thou art sanctified; others put off with common gifts, when thou hast special grace; others fed with the scraps of ordinary bounty, when thou hast the finest of the flower, even the fruits of saving mercy. As *Elkanah* gave to *Peninnah*, and to all her sons and daughters, portions; *But to Hannah he gave a worthy portion, because he loved her.* So God giveth others outward portions, some of the good things of this life; but to thee, O Christian, he giveth a *Benjamin's mess*; *his Image, his Spirit, his Son, Himself*; *a worthy portion, a goodly heritage, because he loveth thee.*

Others have a little meat, and drink, and wages, but thou hast the *inheritance.* Others, like *Jehoshaphat's* younger sons, have some Cities, some small matters given them; but thou, like the *first-born*, hast the Kingdom, the *Crown of glory*; others feed on bare elements, thou hast the *Sacrament*; others stand without doors, and thou art admitted into the Presence-chamber; others must frie eternally in hell flames, and thou must enjoy *fulness of joy for evermore. O give thanks unto the Lord, for he is good, for his mercy endureth for ever. To him that chose thee before the foundation of the world, for his mercy endureth for ever. To him that called thee by the word of his grace, for his mercy endureth for ever. To him that gave his only Son to die for thy sins, for his mercy endureth for ever. To him that entred into a covenant of grace with thee, for his mercy endureth for ever. To him that hath provided for thee an exceeding and eternal weight of glory, for his mercy endureth for ever. O give thanks unto the Lord for he is good, for his mercy endureth for ever.*

Remember the poor on that day; God's bounty to thee in spirituals, may well provoke thy mercy to others in carnals. The Jews at their Passover released a Prisoner, in remembrance of their deliverance from *Egyptian* bondage. Surely at the Lord's Supper, when thy heart is warmed with God's compassion to thee, thy hand should be enlarged

in

in contribution to the poor, in remembrance of thy redemption out of ſlavery to ſin and Satan. The Primitive Chriſtians had their collections for the poor, and the Lords Supper, both on a day, *On the firſt day of the week*: Becauſe the Saints like the wall being then heated by the Sun, ſhould reflect that heat on the paſſengers, on others, *Acts* 20. 7. 2 *Cor.* 16. 1. Thy cup runneth over, O let others drink with thee; Thy Charity may make thy Coffer lighter, but it will make thy Crown heavier. It was a notable expreſſion of one, who having given much away, was like to want, and asked, what ſhe would do? *I repent not of my charity, for what I have loſt in one World, I have gained in another.*

2. *Faithfulneſs.* The Sacrament is a ſtrong engagement to ſanctity; *Sacramentum eſt juramentum.* At the Lords Supper thou takeſt a new Oath of Allegiance to the King of Saints, whereby every wilful iniquity after it becomes perjury. The Greek word for an Oath, cometh from a word which ſignifieth an Hedge, to ſhew that an Oath ſhould keep men in, and prevent their wandering out of the field of Gods word. It is the character of an Harlot, *ſhe forgetteth the Covenant of her God*, Prov. 2. 17. I know that the Devil will come to ſit with thee after Supper. Flies love to ſettle on the ſweeteſt perfumes. When *Iſrael* had drunk of the Rock which followed them (which Rock was Chriſt) then *Amalek* fought them. When Jeſus Chriſt had received the Sacrament of Baptiſm, then the Devil purſued him with his fierce aſſaults. When thou haſt been at the *Table*, expect the *Tempter*. That ſubtle thief will hear of the new treaſure of grace which is brought into thy houſe, thy heart, and will uſe all his policy and power to rob thee of it; thy care muſt be by ſtronger Bolts and Locks than ordinary, by greater diligence and watchfulneſs than before, to ſecure it.

ἕρκος ab ἔρκω *Septum, a Hedge.*

Surely Reader, If thou didſt but find the Saviour in the Sacrament, thou canſt not but fear ſin after the Sacrament. Thou haſt ſeen what ſin coſt Chriſt; didſt thou not at the Table ſee the Lord Jeſus hanging on the Croſs? Didſt

thou not thus bespeak thy soul? *Look O my soul, who hangeth there! Alas, it is thy dearest Redeemer. See his bloody head, bloody hands, bloody back, belly, his body all over bloody, But O his bleeding soul!* Dost thou not hear his lamentation; *My God, My God, why hast thou forsaken me? What thinkest thou is the cause of all this? Ah 'tis thy sins which is the source of all these sorrows: And canst thou joyn with them, or love those lusts that hate the Lord? Canst thou wound him whom God hath wounded, and crucifie the Lord Jesus afresh. Hath not thy Saviour suffered enough already!* O here is a Medicine *instar omnium, instead of all*, to kill those diseases of thy soul. It is said of the Souldiers of *Pompey*, that though he could not keep them in the Camp by any perswasion, yet when *Pompey* threw himself upon the ground and told them, *If ye will go, ye shall trample upon your General.* Then saith *Plutarch* (in the life of *Pompey*) they were overcome. Truly if nothing will disswade thee from sin, yet this consideration, that it is a trampling upon thy blessed Saviour, should prevail with thee. Though thou shouldst be marching never so furiously, yet (as *Joabs* Souldiers, when they saw the dead body of *Amasa*, stay'd their march and stood still) when thou seest the mangled, wounded, pierced, crucified body of thy Saviour, thou shouldst stop and proceed no further.

How many arguments mayst thou find in this Ordinance, to be close in thy obedience! The greatness of *Christ love* calleth for graciousness in *thy life*. *The love of Christ constraineth*, 2 *Cor.* 5.14. Other *Motives* may *perswade*, but this *compelleth*. If deliverance from the yoke of *Pharaoh* were such a bond to obedience, what is deliverance from sin, and wrath, and hell? mayst not thou Reader, say with the Jews, *After such a deliverance as this, should I again break thy Commandments, would thou not be angry with me till thou hast consumed me?* *Ezra* 9.13. They that receive such courtesies (if any men in the World) sell their liberty, and ought to be *Christs servants*, Luke 1.74. Friend, hath God wiped off the old score? and wilt thou run again in debt? did Christ speak peace to thee at the Table, and wilt thou turn again to folly? O Reader, when thou art tempted

ted to ſin, ſay with the Spouſe, *I have waſhed my feet, how ſhall I defile them? I have waſhed my ſoul, how ſhall I pollute it with ſin?* I have given my ſelf wholly to God before Angels and men, and how can I do this great wickedneſs and ſin againſt my God, againſt my Saviour, againſt my Covenant. There is a beaſt (ſome write) which if ſhe be feeding, and doth but turn her head about, forgetteth what ſhe was doing. O do not thou after thou haſt fed on the bread of life forget what thou waſt doing; but as at the Sacrament thou haſt remembred Chriſts death, ſo do it after by dying to ſin all the days of thy life. O do not uſe this Ordinance, as Papiſts do the Popes Indulgences, to purchaſe a new licence to ſin. *Judas* went from the Supper to betray his Maſter; *Abſalom* as arrant a diſſembler as he was, pretended to hate ſuch ingratitude; *Is this thy kindneſs to thy friend* (ſaith he to *Huſhai*) *why haſt thou left him?* when thou art by any ſiniſter carriage departing from Chriſt, give conſcience leave to ask thee, *Is this thy kindneſs to thy friend? Ah why doſt thou leave him, and ſerve him thus?* thy ſins will be more ſinful, becauſe God is more merciful to thee than to others; *The children of Iſrael have* (*only* the Seventy read) *done evil from their youth up*, Jer 32.30. As if there had been no ſinners in the world but they; their priviledges being greater than others, their provocations were more grievous. The unkindneſs of a friend hath much of an enemy in it. *David* was not much troubled at *Shimei's* rayling, but *Abſaloms* rebellion pierced his very ſoul; *My ſon that came out of my bowels hath lifted up his hands againſt me.* Wilt thou give thy Saviour cauſe to complain, *He that did eat bread with me hath lift up his heels againſt me?* Pſal. 41.3. *He that did eat at my table, nay, eat of my fleſh and drink of my blood, he hath lift up his heart, and his hand, and his heel againſt me?* It was an aggravation of *Sauls* fall, he fell *as though he had not been anointed*, 2 Sam. 1. And it will be a ſad aggravation of thy fall, if thou ſhouldſt ſin as if thou hadſt not been at a Sacrament.

It is reported of an Elephant that being faln down, and by reaſon of the inflexibleneſs of his legs, unable to riſe, a Forreſter came by and helped him up, with which kindneſs

ness the Elephant was so taken, that he followed the man up and down, did him much service, and never left him till his dying day. Reader, the moral is plain, thou wast slain, and never able to rise of thy self: The Lord Jesus Christ forsook his Father in Heaven and his Mother on Earth, suffered unconceivable sorrows to help thee up: what love shouldst thou have to him? what service shouldst thou do for him? Thou canst not do less, since he hath redeemed thee out of the hands of thine enemies, that serve him in holiness and righteousness all thy days. As the Hop in its growing follows the course of the Sun from East to West, and will rather break than do otherwise; So shouldst thou in all thy actions follow the course of the Sun of Righteousness, and rather dye than deny him.

When *Moses* came from the Mount where he had been conversing with God, *his face shined*, *Exod.* 34. 30. When thou goest from the Table where thou hast had sweet communion with thy God, *The face of thy conversation must shine with holiness, that others may take notice of it.*

It is said of the High Priest and Elders, that observing the language and carriage of *Peter* and *John*, *They marvelled, and they took knowledge of them that they had been with Jesus*, Acts 4. 13. So thy words should be so gracious, and thy works so exemplary after a Sacrament, that all those with whom thou hast to do, may marvel and take knowledge, *that thou hast been with Jesus*; that at the Table thou didst sup with Christ, and Christ with thee.

I shall only answer a doubt or two from a troubled Conscience; and conclude this Ordinance.

Object. 1. But possibly thou wilt say (O penitent Soul!) *I have been at the Sacrament and found little joy, what shall I do?*

Answ. Though thou didst not find any ravishing comfort at the Table, yet it may be thou mightst receive more grace from Christ. When thou didst not spring upward in joy, thou mightst root thy self more downward in Humility. Here is no loss; *Heaven* is the proper place for *comfort*, *Earth* for *Grace*. I expect my reward in another World; if I can but do my

my work well here, I shall be satisfied. A serious Christian may well be contented with solid peace without extasies. Therefore be not discouraged.

Object. 2. But *I finde no peace, no calmness of spirit. I fear my heart was so dead and dull, that I did neither act grace in the ordinance, nor receive grace through the ordinance, for I saw never a smile in Gods face all the while.*

Answ. Didst thou not go in thine own strength? if so, no wonder that thou art disheartned. *Jacob* told his Wives, *I perceive that your Fathers countenance is not toward me as at other times*; but what was the matter, This *Jacob*, say *Labans* sons, *hath taken away all that was our Fathers, he hath got his riches.* The glory of God (as I may say) is his Wealth, his Treasure, *The riches of his glory.* Rom. 9. 23. Now if thou didst rob God of any part of his treasure by thy self-confidence, it is no marvail that thy fathers countenance was not so pleasant towards thee as at other times. In brief, I would wish thee to reflect both upon thy preparation for, and carriage at the Ordinance, and if thou findest thy self faulty, confess and bewail it; hereby thou maist yet attain the efficacy of the Ordinance. When Physick is taken down, and doth not work, Physitians often give their Patients something to quicken it, and it proves exceeding instrumental for the diseased persons good; A sincere lamentation of thy negligence before, or carelesness at the Table (supposing that thy heart be right with God) will much help forward the operation of the Sacrament. If thou findest that thou wast faithful in the discharge of thy duty, then by no means despond, but wait. Food doth not nourish as soon as it is taken into the body, there must be time allowed for concoction. The strongest meats are longest in digesting, but they give the most and the best nourishment. Faith and Prayer will at last, like skilful Midwives, deliver the promises safely of those blessings which did stick for a time in the birth. *It is good that thy soul should both hope, and quietly wait for the salvation of God.* There is light sown for thee, O thou child of light, who walkest in darkness, and be confident it will spring up.

A good Wish about the Lords Supper, wherein the [illegible] Heads are Epitomized.

The Introduction.

THe Lords Supper being one of the greatest mysteries of Christian Religion, a lively representation of my dear Saviours bleeding passion, and blessed affection, and a real of that eternal Banquet which I shall hereafter eat of in my thers house at his own Table, I wish in general that I may dislaste the person of my best friend by abusing his pictur I may not go to the Lords Table as Swine to their trough, sin and pollution, but may receive those holy Elements clean heart. O that my lamp might be flaming and my filled with oyl, when ever I go to meet the Bridegroom! I in particular, that my soul may be so throughly affected Christs special presence at this sacred Ordinance, that I may prepare for it, and proceed at it with all possible scrutiny diligence. O let me never be so unworthy and impudent defile that holy Feast before the Authors face.

Motives to preparation. Christs inspection.

The unworthy persons dreadful condition guilty of Christs death.

I wish that my heart may have an infinite respect blood of my Saviour, the stream in which all my comfort for this and a better World come swimming to me, which ha ed thousands safely at the Haven of eternal happines drop of which I am sure is more worth than heaven and that as all murder is abominable, being against the light of so Christ-murder may be most of all abhorr'd by me, as bein reflly against the clearest light of Scripture, and the choic which ever was discovered to the children of men. Good whatever I jest with, let me never sport or dally with the thy Son! Let me not give him cause to complain of me (a of Judas) he that dippeth his hand with me in the dish, same that betrayeth me! Let me never buy a Sacrament Jews the Potters field) with the price of blood Deliver from blood-guiltiness O God, thou God of my Salva and my tongue shall sing aloud of thy loving kin ness.

Of his own Damnation.

I wish that true self-love may be so prevalent with me,

sure I believe the prophanation of the most precious things will be most pernicious to my soul (as the whitest Ivory is turned by the fire into the deepest black, and the sweetest Wine becometh the sharpest Vinegar) I may tremble and fear before I receive, lest I should poison my self with that potion which is intended for my health, and cut the throat of my precious soul, with that Knife wherewith I may cut Bread, feed on it, and live for ever.

I wish that I may prepare my heart to meet the God of Israel at this holy Ordinance, and to this end that I may be imployed in the search and examination of my soul, whether I come short of the grace of God or no. Physitians judge sometimes of the inward parts by the tongue. The Roman Emperour Tiberius when one pretended to the Crown of a Kingdom, discovering him to be a counterfeit, by feeling his hands, and finding that they were not soft, as of a person tenderly bred, but hard as the hands of a Mechanick. I desire that both by my tongue and hand, by my words and works, I may know the state and condition of my heart. In special, my prayer is, that I may never fail to try my Faith which is to the soul, what the natural heat is to the body, by vertue of which the nutritive faculty turneth the food into nourishment, but may make sure of an interest in the Vine, before I drink of the fruit thereof.

Preparation, which consisteth in Examination of the good in us.

Of the truth of grace.

Of Faith.

I wish that before I go for a discharge, I may look into the book of my Conscience, cast up my accounts, and consider how infinitely I am indebted to my God, that I may consider whence I am fallen, and Repent, and like Tamar, though I am ravished and defiled by force, may yet rent my garments, my heart I mean with godly sorrow, and self-abhorrency. O that my soul might be so searched to the bottom, that none of my wounds may fester, but all may be discovered and cured. I pray that I may not dare to turn the Table of the Lord into the Table of Devils, by receiving the Sacrament in the love of any known sin, but may go to it with an hearty detestation of every false way, and an holy resolution against every known wickedness.

Examination of the evil in us.

Humiliation.

Reformation.

I wish that after all my pains in preparing my self, I may look up to Christ alone for assistance, as knowing that I am

Dependance on Christ.

not sufficient of my self so much as to think any thing but my sufficiency is of God; *Blessed Saviour, be thou surety for thy Servant, and bound for my good behaviour at the last and loving Supper.*

At the Table Subjects to be considered.

I wish that when I come to the Table, I may like the beloved Disciple, behold the wounds of my Saviour, and see that water and blood which did flow out of his side, that as in the Gospel I read a narrative, so in this ordinance I may have a prospective of his sufferings; how he emptied himself to fill me, and to raise my reputation with his Father, laid down his own, how he humbled himself, though he had the favour of a Son, to the form of a servant, and though he were the Lord of life, and glory to the most ignominious death, even the death of the Cross.

Christs passion.

Christs affection.

I wish that in his special passion I may ever take notice of his affection, and esteem the laying down his life, as the Hyperbole of his love, the highest note that love could possibly reach. O how neer did this High Priest carry my name to his heart, who be willingly underwent the rage of Hell, to purchase for me a passage to Heaven. I will remember thy love more than Wine. *I desire that when I see Christ crucified before mine eyes in the breaking of the bread, and pouring out of the wine, I may not forget the cause, my corruptions, but may so think of them, and my Saviours kindness, in dying to make satisfaction for them, that as fire expelleth fire, so I may be enabled by the fire of love to expel and cast out the fire of lust.*

Our own corruptions.

Graces to be exercised.

Faith.

I wish that however my body be attired, my soul may by faith put on the Lord Jesus Christ at this Heavenly feast, that I may not only look up to him (as the Cripple to Peter and John) expecting an almes, but may receive him by believing, and so handle on his blessed body, and bathe my soul in his precious blood, that my spirit may rejoyce in God my Saviour, whilst I am assured that though the pain were his, yet the profit is mine, though the wounds were his, yet the balm issuing thence is mine, though the thorns were his, yet the Crown is mine, and though the price were his, yet the purchase is mine. O let him be mine in possession and claim, and then he will be mine in fruition.

and comfort, Lord I believe help mine unbelief! I wish (since love is the greatest thing my Saviour can give me; for God is love, and the greatest thing which I can give my Saviour) that his love to me may be reflected back to him again, that my chiefest love may be as a fountain sealed up to all others, and broached only for him who is altogether lovely, that I may hate Father, Mother, Wife, Child, House and Land, out of love to him; that many waters of affliction may not quench this love, but rather like Smiters make this lamp to burn the brighter. Beasts love them who feed them. Wicked men love their friends and benefactours; My very cloaths warming me, are warmed by me, again, and shall not I love him who hath loved me, and washed me in his own blood! O that I could groundedly cry out with Ignatius, my love was crucified, and meet this Lord of Heaven, as Elijah went up to Heaven in a Chariot of fire, in a flame of love; I desire that I may follow Christ at this Ordinance, as the Women did to his Cross, weeping, considering that my sins were the cause of his bitter and bloody suffering; and O that as Saul eyed David, I might eye them all from that day forward, to slay, and destroy them. Love. Repentance.

When my soul hath been thus feasted with marrow and fatness Lord let my mouth praise thee with joyful lips. Ah what am I, and what is my Fathers house? that when others eat the bread of violence, and drink the wine of deceit, I should eat the flesh and drink the blood of thine own Son! What is man that thou art so mindful of him, and the Son of man that thou dost thus visit him? I wish that I may shew my thankfulness to my God and dearest Saviour, for these benefits (the worth of which men and Angels can never conceive) by the love of my heart, the praises of my lips, and the exemplariness of my life. At the Sacrament Christ gave his body and blood to me, and I gave my body and soul a living Sacrifice to him, and that before God, Angels, and Men; the Sacrament was Beersheba, the Well of an Oath. Shall I pollute that heart which was solemnly devoted to God, and prophane that Covenant which I have seriously contracted with the most High? Should I like Sampson, break these bands asunder and fetch that Sacrifice away From After the Sacrament. Thankfulness. Faithfulness.

from the Altar, which was tyed with such strong cords of Oaths and Covenants; must I not expect to bring the five along with me? O let me never start aside from my vow like a deceitful bow. Lord I have sworn and will perform, that I will keep thy [illegible] strength thy righteous judgements. Lastly I desire that I may not only differ from them who like the Habassines, will not receive a Sacrament day, but will spue the next day; deny sin at present, but afterwards Desist it; that I may not onely be faithful to my Oath of Allegiance, but also fruitful in obedience; that as Elijah walked in the strength of one meat forty days, I may walk in the strength of that Banquet, serving my Saviour, and my King all my dayes. In a word, I wish that I may ever after walk worthy of my birth, having Royal, Heavenly blood running in my veins; worthy of my breeding, being brought up in the Nurture of the Lord, fed at his own Table with the bread of Heaven, clothed with the Robes of his Sons Righteousness, and that my present departure may be answerable to my future preferment: O that I might in all companies, conditions and seasons, walk worthy of him, who hath called me to his Kingdom and glory! Amen.

In Prester Johns Country.

CHAP. XXI.

How to exercise our selves to godliness on a Lords Day.

BEcause the *Lords Day* is the special time for Religious Duties, I shall therefore Reader, give thee here some particular directions for thy Sanctification of it, and Edification by it.

As of all actions, none call for more care than holy duties; so of all seasons for those actions, none commandeth so much caution and Conscience as the Lords Day.

The first Command teacheth us, the object of Worship; the second, the matter of Worship; the third,

third, the manner of Worship; the fourth, the time of Worship.

That God is to be worshipped, that some time must be set apart for that work, is Moral, Natural, and written on the Tables of all our hearts; but that one day of seven must be consecrated to this end, is Moral, Positive, and written on the Tables of stone. Time of worship is *juris naturalis*, one of seven is *juris positivi*.

All Nations have had their seasons for Sacrifice, even the *Heathen* who worshipped dumb Idols, had their Festivals and Holy-days. It is reported of *Alexander Severus*, Emperor of *Rome*, that he would on a Sabbath Day lay aside his Worldly affaires, and go into the Capitol to Worship his gods. Among those that acknowledge the true God, the Turks have their *Stata tempora*, *set times of devotion*, nay, they have their *Fryday* Sabbath.

But to keep the Lords Day upon a conscientious ground, and in a religious manner, is peculiar to the true Christian. In the primitive times, the observation of this day was esteemed the principal sign of a Saint. Indeed our Sanctification of it, is by God himself counted a sign *that he hath sanctified us*, Exod. 31. 13.

It is observable, that God hath fenced this Command with more hedges than ordinary, to prevent our excursions:

1. It is markt with a *Memento* above other commands, *Remember the Sabbath Day, to keep it holy*; partly, because of our forgetfulness; and partly, because of its concernments.

2. It's delivered both *Negatively*, and *Affirmatively*, which no other commands is, to shew how strongly it binds.

3. It hath *more Reasons* to enforce it than any other Precept; Its *Equity*, Gods *Bounty*, His own *Pattern*, and the Dayes *Benediction*.

4. It's put in the close of the first, and beginning of the second Table, to note, that the observation of both Tables, depends much upon the Sanctification of this day. *Est caput Religionis & totum Dei cultum continet.* Willet in Exod.

It

It is considerable also, that it is more repeated than other of the Commands, *Exod.* 20.31. and 14.34. and 24.35. and 1.19. *Levit.* 23.3. 28.30.

Omni tempore Sabbato debere cessare, Aug in Exod quæst. 160.

God would have *Israel* know, in those forequoted places, that their busiest times, caring and harvest, and the very building of the Tabernacle, must give way to this Precept.

Willet in loc.

On the Lords Day we go into Gods Sanctuary, and his pleasure is, that we reverence his Sanctuary, *Levit.* 19.30. The Jews indeed made a great stir about their outward reverencing the Temple: They tell us, they were not to go in with a staff, nor shoos, nor to spit in it, nor when they went away, to turn their backs upon it, but go sideling, *Ezek.* 8.16. but certainly Gods meaning is principally, that we do with inward reverence and seriousness worship him in his Sanctuary.

Reader, I desire thee to take notice, that the more holy any action is, the more heedful thou oughtest to be about it. Upon which account, the duties of this day require extraordinary diligence; for they have a *double die* of holiness upon them, they are double gilt: Thy *task* on that day, or the exercises thereof, are of Divine Institution, and so is the *time*, the *day*: Thou hast Gods hand and seal to the duties, he commands thee to pray, hear, sing, meditate, receive the Sacrament; and thou hast also Gods hand and seal to the day, *Acts* 20.7. 1 *Cor.* 16.1. 2. *Rev.* 10. It is considerable, that in the fourth Command, God doth not say, *Remember the Seventh day, to keep it holy*; but *Remember the Sabbath Day, to keep it holy*; this *Zanchy* takes great notice of: further, the seventh, or a seventh is the Sabbath of the Lord thy God; so then the morality of that Command is one day in seven. The Jews seventh day was buried in *Christ* grave, though its shadow walked a little while after. Take heed how thou observest this day; Gods eye is very much *upon thy behavior* in his house; therefore in the Tabernacle, the place of publick worship, it was commanded, *Exod.* 25.37. *Thou shalt make seven lamps, and they shall light the lamps that they may give light*

Ne putes te in domo Dei male posse converseri, & occultari, Oleaster.

to teach us, that nothing there escapes his sight, for in his house there is alwayes light: His eye beholds all thy commission of evil, and all thine omission of good there: In his Sanctuary thou canst not sin in secret; there are seven Lamps to discover thy miscarriages in the Lords house, and therefore it behoves thee to be very pious in that place. Afterwards when the Temple was built, and became heir to the Tabernacle, as that succeeded this in the Celebration of Gods Worship, so also in Gods observation of all the works done there: *Mine eye* (saith God) *shall be there perpetually*, 1 Kings 9. 3. There is a threefold eye of God present in the Assemblies of his people.

1. There is the *eye of observation and inspection*: God seeth what uprightness and seriousness there is in thy prayers and performances; God eyeth and takes notice, what integrity and fervency thou hast in thy services and sacrifices: *Mine eyes are upon all their wayes*, Jer. 16. 17. Whether thou art praying, or reading, or hearing, or singing, his eye is upon thee; and whether thou performest thy duties slothfully and sluggishly, or dutifully and diligently, he observeth thee: *His eyes behold, and his eye-lids try the children of men.*

2. There is *the eye of favour and benediction*: Gods eye can convey a blessing as well as his hand: *I will set mine eyes upon them for good*, Amos 9. 4. And Gods eye can speak his good will, as well as his heart: *Mine eye and my heart shall be there*; that is, in my house, 2 *Chron.* 7. 16. The affection of the breast is seen at the brows, *Mine eye shall be upon the faithful of the Land*, Psal. 101. 6. Gods eye is in his house, to approve and bless thee, if thou sanctifie him in Ordinances. Friend, keep the Lord's Day with care and conscience, perform thy duties with suitable graces, and Gods eye will be upon thee, thou shalt see his love in his pleasant and gracious looks. Jesus Christ beholds and approves the gracious performances of his people; he seems to say to them, as *Paul* to the *Colossians*, *Though I am absent from you in the flesh, yet am I present with you in the Spirit, joying and beholding your order*, Col. 2. 15.

3. There is the eye of *fury, and indignation*; Gods looks will speak his anger, as well as his blows: His fury is visible by his frowns; *Mine eyes shall be upon them for evil*. Gods sight can wound as deeply as his Sword. Job speaks of him, *He sharpneth his eyes upon me*, Job 16. 9. Wild Beasts when they fight, whet their eyes, as well as their teeth. An Enemy enraged, looks on his Antagonist, as if he would look through him. *He sharpneth his eyes upon me*, as if he would stab me to the heart with a glance of his eye; so an Expositor glosseth on it: If thou wait on God irreverently, Worship him carelesly, and prophanest his Day, either by Corporal labour, or Spiritual idleness, thou mayst not expect his eye of favour, but of fury; *If ye will not hearken unto me, to hallow the Sabbath, then will I kindle a fire, which shall devour the Palaces of Jerusalem, and none shall quench it*, Jerem. 17. *init.* Ezek. 22. 26, 31. Gods severity hath been remarkable on the Prophaners of his Sabbath. The first blow given the German Churches, was on the Lords Day, which they carelesly observed: On that day *Prague* was lost. When men disturb Gods rest, God doth usually deprive them of rest. The *day of the Lord* is like to be a dreadful day to them that despise *the Lords day*.

Truly God is as jealous in his Courts under the Gospel as he was under the Law. Christ, whose eyes are as a flame of fire, walks in the midst of the Golden Candlesticks throughout the World: He observes how holy duties are performed, and how his holy day is sanctified; *Where two or three are gathered together in his name, he is in the midst of them*, Mat. 18. 20. He is in the midst of us, to behold our inward and outward carriage in his Courts; he observeth in praying, what confessions are made of sin, with what confusion of face, and contrition of heart, what petitions are put up for grace and pardon, with what integrity of spirit, and fervency of affection. He observeth in hearing, whether men hear with attention suitable to that word which is able to save their souls, whether men receive the truth in the love

love of it, whether they resolve on subjection, and to give themselves up to that form of Doctrine which is given down to them, or whether men hear Sermons as Children turn over books meerly for the gays that are in them; *He goeth down into the garden of Nuts, to see the fruits of the Valley*, Cant. 6. 11. He seeth the rotten bough of Hypocrisie, the leaves of profession, without the fruits of an answerable conversation, He seeth all thine unripe, sowre, indigested duties.

Reader, If I were to counsel thee how to spend a *Market day so*, that thou mightest gain much wealth and treasure, I doubt not but thou wouldst hearken to me; I am now to advise thee how to spend the Lords day, *the Market day for thy soul*, so that thou mayst get the true treasure, durable riches and righteousness; I pray thee to hear and obey the directions which I have to deliver to thee from the Lord, for that end.

First, *Make preparation for the day.* There is scarce any work which admits of any considerable perfection, but requires some previous preparation. In works of nature, the ground must be dunged, dressed, plowed, harrowed, and all to prepare it for the seed. In works of Art the Musitian tuneth his Viol, screwing up some of his strings higher, letting some down lower, as occasion is, and all to prepare it for his lesson, and indeed without this he would make but sad Musick. Truly Friend, thus it is with us in matters of higher moment; hearts, like soil, must be prepared for the seed of the Word (how many a Sermon hath been lost, because this was wanting!) and the Viols of our souls must be tuned to praise God, or otherwise they will sound but harshly in his ears.

The Priests were to wash in the Laver, when they went into the Tabernacle, and when they came near to the Altar to Minister upon pain of death, *Exod.* 30. 19, 20. Signifying that to holy performances there is required holy preparation; Suitable to which is *Davids* speech, *I will wash my hands in innocency, so will I compass thine Altar*, Psal. 26.

When the Temple was to be built, the stones were hewn, and the timber squared and fitted, before they were brought to the place where the Temple stood; there was neither ax, nor hammer, nor any use of them in the Temple: And what doth this speak, but that the Christian must be polished and prepared to be a spiritual Temple, an habitation for the God of *Jacob*, and also fitted for his worship, which was then in the Temple.

There is no duty but requires some previous disposition: A little break-fast quickens the appetite to a good dinner; duty fits the heart for duty; Consider *prayer*. The Christian must be poor in spirit, that would prevail in prayer for spiritual riches. The vessel must be empty before it can be fill'd. *O Lord, thou wilt prepare their heart, thou wilt cause thine ear to hear*, Psal. 10. 17. *for hearing*; the weeds must be pluckt up before the grain be thrown into the ground; *Wherefore laying aside all malice and all guile and Hypocrisies, As new born babes desire the sincere milk of the word*, 1 Pet. 2. 1, 2. In *singing*; the lungs must be good, the inwards clean, before the voice will be sweet and clear. *O God, my heart is fixed, my heart is fixed, I will sing and give praise*, Psalm 57. 7. So for the Lords day, the *Israelites* had their preparation. It *was the preparation, that is, the day before the Sabbath*, Mark 15. 42.

The preparation for the Lords day, consisteth partly in care so to order Worldly businesses, that they may not incroach on the Sabbath; Some Expositors observe that the word *Remember*, in the fourth Command, enjoyneth a provident foresight and diligent dispatch of earthly affairs of the day before, that nothing may remain to disquiet us in, or disturb Gods day of rest; There is an observable place, *If thou keep thy foot from my Sabbath*, Isa. 58. 13. that is, from treading on my holy ground with the dirty feet of earthly affairs, or affections. The Jews preparation began at three of the clock in the afternoon, which the *Hebrews* called the *Sabbath-Eve*; The antient Fathers called *Cœna pura*, from the Heathen (say some) whose Religion taught them in their Sacrifices

In ritibus Pagan.

Sacrifices to certain of their gods, to prepare themſelves by a ſtrict kind of holineſs, at which time they had a Supper, conſiſting of meats holy in their opinion.

The Jews were ſo careful in their preparation, that, ſaith mine Author, to further it, the beſt and wealthieſt of them, even thoſe that had many ſervants, and were Maſters of Families, would chop herbs, ſweep the houſe, cleave wood, kindle the fire, and do ſuch like things. The marriner that intendeth a voiage, putteth his ſhip off from land; ſo truly, Friend, if thou wouldſt lanch Heaven-ward upon a Lord's day, there is a neceſſity that the veſſel of thy heart be put off from the earth. When our bleſſed Saviour was teaching the people, he was diſturbed by one that told him, *Behold thy mother and thy brethren ſtand without, deſiring to ſpeak with thee*, Matth. 12. 47. So when thou art hearing, or praying, or about any Religious Ordinance, what an hinderance, what a diſturbance will it be for thy heart to ſuggeſt to thee, *Man, thy calling, thy companions, or ſuch and ſuch things which lie upon the ſpoil through thy negligence in the week-days, they all ſtand without deſiring to ſpeak with thee.* If thou wouldſt avoid diſtraction, prevent the occaſions. As *Iſaiah* ſaid to *Hezekiah*, *Set thine houſe in order againſt thy deaths day:* ſo I ſay to thee, *Set thy houſe in order, and thy heart in order, againſt the Lord's day.*

Buxtorf Synag. Jud. c. 10. ex Talmud.

The main preparation of the heart for a Sabbath, lieth in removing the filth of ſin, and in quickning and awakening grace, ſin muſt be removed. If the ſtomach be foul, it muſt be purged before it be fed, or the meat will nouriſh and ſtrengthen, not nature, but the ill humours. *If a man purge himſelf from theſe,* (it is true of evil affections, as well as evil perſons) *he ſhall be a veſſel unto honour, ſanctified and meet for the maſters uſe, and prepared unto every good work*, 2 Tim. 2. 21.

Accedenti ad divina myſteria deique contemplationem deponenda ſunt calceamenta, i. e. paſſiones affectiones ſimul & rationes humanæ & terrenæ. Cor. a Lapid. in Exod. 3.

Superfluity of naughtineſs muſt be laid aſide, before we can receive the word with meekneſs, *Jam.* 1. 21. When the veſſel is unclean, it ſours quickly the ſweeteſt liquors poured

poured into it; when the heart is unclean, it loseth the good it might receive by the truths of God.

As sin must be cast out, so grace must be called up; grace is like fire, apt to be deadish and dull, thy duty is beforehand therefore to blow it up. Most people upon a Sabbath adorn their bodies with their best cloathes, but, alas, who almost attireth his soul as he ought on this day, when he is going to meet the blessed Redeemer!

Reader, Suppose thou wert a person of great quality and estate, and the King should send thee word, that he would dine with thee to morrow, what preparation wouldst thou make for his entertainment? would not thy first work be to cleanse thy house, by causing the dust to be swept out, the floors to be wash'd, nay, rubb'd, every thing to be neat and cleanly? Wouldst thou not put up thy choicest Hangings, lay on thy richest Carpets, bring out thy best Plate, adorn thy room with thy costliest furniture, endeavour that all things should be in p int, somewhat suitable to the dignity of so great a *Prince*. I tell thee, that the Great King of all the world doth give thee notice in his Word, that on such a day, being the Sabbath, he intends to sup with thee. Now, friend, what preparation wilt thou make, to testifie thy respect to this blessed and only *Potentate*? Canst thou before-hand do less than sweep out the dust of sin, and with the room of thine heart clean, adorn it with the best furniture, the graces, the embroidery of the holy Ghost? Truly unless this be done, Christ will not think himself welcome, nay, all thy pretended entertainment of him, will be not only infinitely unworthy of, but also provoking to so jealous and glorious a *Prince*.

Believe it, thy profit by a Sabbath depends not a little upon thy preparation for the Sabbath; till the matter be prepared, how can it receive the form? *Job* 11. 12, 13. Thou hast enjoyed many Lord's days, and it may be got little, soul-saving good: thou goest to the house of God, where a table (in the preaching of the Gospel) is set before thee, spread with all the dainties of Pardon, Love, Grace, Peace,

Peace, and eternal Life, at which others ſit and feed, their ſouls are fill'd with marrow and fatneſs, and their mouthes praiſe the Lord with joyful lips; but thou haſt no ſtomack, canſt eat little, and ſavour nothing; I dare be the Phyſician to tell thee the cauſe and cure of this; the cauſe is, Thy ſtomack is foul, thy heart is unclean; and therefore as a man that hath a cold, or ſome diſeaſe predominant, cannot reliſh his meat, but complains ſometimes of the meat, ſometimes of the Cook, when the fault is in himſelf; ſo thou canſt taſte no goodneſs in the beſt meat, neither Prayer nor Scripture, neither Sermon nor Sabbath are ſavoury to thee, yet it may be thou blameſt the Preacher, he doth not dreſs the meat to thy mind, when the fault is in the foulneſs of thy affections. Thy cure muſt be, to purge out this old leaven, to take ſome pains before-hand in cleanſing thy heart. When the ſtomack is clean, as after purging or faſting, how ſweet is a piece of bread! So if thou wouldſt but in ſecret ſearch thy ſoul, vomit up thy filth by a penitent confeſſion, cleanſe thine heart by ſincere contrition, and wouldſt then frequent the publick Ordinances, thou wouldſt find Prayer ſweet, Preaching ſweet, the Sacrament ſweet, every ſervice ſweet: *O how wouldſt thou love the habitation of God's houſe, and the place where his honour dwelleth!*

Prepare to meet thy God, O Chriſtian; betake thy ſelf to thy chamber on the *Saturday* night, confeſs and bewail thine unthankfulneſs for, and unfruitfulneſs under the Ordinances of God; ſhame and condemn thy ſelf for thy ſins, entreat God to prepare thy heart for, and aſſiſt it in thy Religious performances; ſpend ſome time in conſideration of the infinite Majeſty, Holineſs, Jealouſie and Goodneſs of that God, with whom thou art to have to do in ſacred duties; ponder the *weight and importance* of his holy Ordinances, how they concern thy ſalvation or damnation, thine everlaſting life or death, how certainly they will either further thine unchangeable welfare, or encreaſe thine endleſs woe; meditate on the ſhortneſs of the time

thou

thou haſt to enjoy Sabbaths in, how near thy life may be to an end, how ſpeedily and how eaſily God may take down thine earthly Tabernacle, how there is no working, no labouring, no ſtriving in the other world, to which thou art haſtning, and continue muſing and blowing till the fire burneth: thou canſt not think the good thou maiſt gain by ſuch fore-thoughts, how pleaſant and profitable a Lord's day would be to thee, after ſuch a preparation. The oven of thine heart thus baked in (as it were) over night, would be eaſily heated the next morning; the fire ſo well raked up when thou wenteſt to bed, would be the ſooner kindled when thou ſhouldeſt riſe: If thou wouldſt thus leave thine heart with God on the *Saturday* night, thou ſhouldſt find it with him in the Lord's day morning.

Secondly, *Poſſeſs thy ſoul in the morning with the greatneſs of thy priviledge, in the enjoyment of a Sabbath, and ſuch ſeaſons of grace.* Look upon thy work that day as thy reward, thy duty on that day as thy greateſt dignity. O what a favour, what an honour, what happineſs doth God vouchſafe to thee, in affording thee ſuch a golden ſeaſon! *David* though a King, the Head of the beſt people in the world, eſteemed it an honour to be the loweſt Officer in God's houſe, to be a *door-keeper there*, to ſit at the threſhold, as it is in the *Hebrew*, *Pſal.* 84. 10. If the Queen of *Sheba* could ſay, when ſhe ſaw the wealth, and heard the wiſdom of *Solomon*, *Happy are theſe thy men, happy are theſe thy ſervants which ſtand continually before thee, and that hear thy wiſdom. And bleſſed be the Lord God of Iſrael, which delighted in thee to ſet thee on the throne of Iſrael: Becauſe the Lord loved Iſrael for ever, therefore made he thee King*, 1 *Kin.* 10. 8, 9. May not thou, when thou beholdeſt the beautiful face of thy Saviour, in the glaſs of Ordinances, and heareſt the ſweet delightful voice of Jeſus Chriſt, *a greater than Solomon*; when thou ſeeſt the delicate and plentiful proviſion, the feaſt of fat things, of wine on the lees well refined, which he makes for his people, upon better ground ſay, *Bleſſed are thy ſervants*

servants that hear thee daily, watching at thy gates, waiting at the posts of thy doors, Prov. 8. 34. *Blessed are they that dwell in thy house, they will be still praising thee. And blessed be the Lord God of Israel, which delighted in thee, to set thee on the throne of Israel, because he loved Israel for ever, therefore hath he made thee King.*

The Ordinances of God are called an *appearing before God*, the fruition of them is a *seeing his face*. *Capernaum*, because of them, was said to be *lifted up to heaven*. Who can tell what honour it is to appear in the presence of this King, or what happiness it is to see his comely countenance! Those that enjoy this are lifted up to heaven.

Israel was an unparallel'd people, because of this incomparable priviledge: *For what nation is there so great, which hath God so nigh unto them? Deut.* 4. 7. In the Ordinances of God, the Christian hath sweet communion, with ravishing delight in, and enflamed affection to the blessed God, in them he tastes God to be gracious, hath the first-fruits of his glorious and eternal harvest.

Well might the *French* Protestants call their place of publick meeting *Paradise*; well might *David* cry out, *Psal.* 84. 1, 2. and 27. 4, *How amiable are thy tabernacles, O Lord of hosts!* At the Tabernacle God did meet *David*; who can tell what joyful greeting there was at that holy meeting, what sweet kisses, what loving embraces God gave his soul?

As the Ordinances are heaven in a *glass*, so the Lord's day is heaven in a *map*: this is to be valued at an high rate, because therein we enjoy all the means of communion with God, in the highest degree and measure, without interruption. The *Hebrews* call the week days *prophane days*, but this is an *holy pious day*. The *Greeks* call them *working days*, but this is a day of sweet rest. Other days are *common and ordinary handmaids*, but this is fitly termed by the *Jews*, the Queen of days. *Many daughters have done vertuously, but thou hast excelled them all*: Many days, as Lecture-days, Fast-days, Thanksgiving-days, have done vertuously, have done valiantly;

valiantly; but thou, O Queen of days, hast excelled them all: they, like *Saul*, have slain their thousands of spiritual enemies; but thou hast slain, as *David*, thy ten thousands: they, like the people, must worship afar off; but thou, like *Moses*, mayest draw near, go up into the Mount. There is none like thee, whom God knoweth face to face. Well may other days say to thee, as the people to *David*, *Thou art worth ten thousand of us*. Well might the good soul run to meet thee in the morning, and say to thee with *Veni Sponsa mea, Come, my sweet Spouse, for I have stood, for thee I have longed, and thou art my delight.*

Take heed of counting the Sabbath thy *burden*, and the attendance upon that day on the Ordinances of God thy *bondage*. It argued spirits full of froth and filth to cry out, *When will the new Moon be gone, that we may set corn; and the Sabbath, that we may set forth wheat*, Amos 8. 5. Count Religious duties, not thy *fetters*, but thy great *freedom*.

Think what the *Phœnix* is amongst birds, the Lion among beasts, Fire among the elements, that is the Lord's day among the days. Ordinary days, like wax in a seal, have their use, are worth somewhat; but this like wax to some Deeds, or which hath the Kings Seal to it, is worth thousands. What is said of that *day of the Lord*, may in a gracious sense be spoken of the *Lord's day*, *There is none like it, before it, neither shall be after it.* Upon this day Christ inricheth the soul into his Wine-cellar, and his Banner over it is Love; upon other days he *feeds* his members, upon this day he *feasts* them; they have their *ordinary* every day, but upon *this day exceedings*: upon *this day* he *brings* forth the living water, his best wine; on *this day* he gives the finest bread, the finest flower, the true meat, his own body: on *this day* he met the two Disciples, and made their hearts warm, and even burn within them by the fire of his words: on *this day*, Saints that slept arose out of their beds, their graves, *Matth.* 27. on *this day* the holy Ghost descended

founded on the Apostles; on *this day* the Lord brought forth the light of the world in Creation; on *this day* Christ brought forth the light of his new Heavens and new Earth by his Resurrection; on *this day* St. *John* had his glorious Revelation, containing the Church's state to the worlds dissolution; on *this day* he visited his dear Apostles with grace and peace, saying to them, *Peace be unto you, behold my hands and my feet.* On *this day* he burst asunder the bands of death, he broke in pieces the gates of hell, he led captivity captive, trampled upon Principalities and Powers, and triumphed over grave, sin, the curse of the Law, and Satan; upon *this day* he still rides triumphantly in the Chariot of his Ordinances, conquering and to conquer, casting down high thoughts, and subduing sinners to himself. It may be said of the Sabbath as of *Sion, This and that man was born in her, and the Highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there, Selah, Psal.* 87. 5, 6. O blessed day, how many thousand souls have known thee the day of their new births! *How willing have the people been in the day of God's power, in the beauties of holiness from the womb of the morning, thou hast the dews of thy youth. Blessed art thou among days, from hence forth all generations shall call thee blessed. Blessed be the Father who made thee, blessed be the Son who bought thee, blessed be the Spirit who sanctifieth thee, and blessed are all they that prize and improve thee.* Reader, thou hast not a drop of true holiness, if thou dost not bless God (as is reported of the *Jews*) of the coming in and going out of this holy and blessed day.

Thirdly, Consider *there is a present price put into thy hands, to get and increase grace, and therefore improve it.* The wisdom of a Christian consisteth in observing his seasons; the high God sends man to school to the silly Ant, to learn this art and piece of good husbandry, *Go to the Ant, thou sluggard; consider her ways and be wise, which having no guide, overseer nor ruler, provideth her food in*

the Summer, and gathereth her meat in the harvest, Prov. 6. 7, 8. The Ants are a feeble folk, but famous for their forecast, and deserve, saith one, to be fed with the finest of the wheat, for the pattern they give to man. They labour not only all day, but even by Moon-light they gather huge heaps together, lay it out a drying in a warm day, lest it should putrifie, and bite off the ends of the grain lest it should grow; but observe the season of this care and diligence, *She provideth her food in the Summer, and gathereth her meat in the harvest.* Then that time is the Ants opportunity, if she do it not then, she cannot do it at all; therefore she makes use of that season. O that, Friend, thou wert but as wise for the bread which came down from heaven, as this poor Pismire is for the bread which springs out of the earth! Christians are called Doves. The Turtle Dove is called in the *Hebrew*, *Tor*, of the Original *Tur*, and thence comes our Latin *Turtur*, which signifieth to observe or search, for so this Bird observeth her time of going and coming, *Jer.* 8. 7. for she departeth before Winter, into some warm climate. The Lord's day is the *Summer*, that *Harvest-time*, labour now for Christ and grace, or thou art lost for ever. The Farmer that loyters at other times, will work hard and sweat in *Harvest*. If he do not reap then, he knows he can never pay his rent, and feed his family, but is ruined. Reader, if thou dost not on a Lord's day gather grace, how wilt thou do to lay out grace in the week days? nay, how wilt thou do to spend grace upon a dying bed, when thou art to step into the other world? *He that gathereth in Summer is a wise son, but he that sleepeth in harvest is a son that causeth shame*, Prov. 10. 5. The *Jews* might gather no *Manna* on the Sabbath, but *Gentiles* must then especially get the bread of life. The Water-man must observe when Wind and Tide are for his turn, and then he stir himself, or otherwise he must come short of his haven. It concerns thee to mind Sabbaths, then the gales of the Spirit blow fair for thy voiage, then the waters of Ordinances run right for the Port to which thou art bound,

bound; therefore do not then laze and loyter, but labour for thy God, thy ſoul, and thine everlaſting life; *Therefore ſhall every one that is godly, ſeek thee in a time when thou mayſt be found, Pſal.* 32. 6.

The Muſitian muſt play his leſſon whilſt the inſtrument is in Tune, becauſe the weather may alter. The good Husband for his ſoul muſt buy of Chriſt *gold* to inrich him, and *raiment* to cloath him, while the Fayr laſts, for it will quickly be over. *Eſau* came too late and loſt thereby the bleſſing; many come too late and loſe their ſouls by it. *To every thing there is a ſeaſon*, ſaith God, *Eccleſ.* 3. 1. The Lords day is thy ſeaſon when grace and mercy are tendered to thee; *how wilt thou eſcape if thou neglecteſt* (or careſt not for, as the word ἀμελήσασι, ſignifieth) *ſo great Salvation. Heb.* 2. 3. Open unto Chriſt when he knocketh at the door of thy heart with the finger of his Spirit. Do not bid him come to morrow, leſt that morrow never come.

It's good (we ſay) *to make Hay while the Sun ſhines*, for the Heavens may be cloudy. It's good to embrace a preſent opportunity, for time is bald behind; thou canſt not aſſure thy ſelf of a ſecond Sabbath. Seaſons of grace are not like Tides, that a man may miſs one and take another. What Chriſt ſaid of himſelf, is true of Sabbaths; *The poor ye have alwayes with you, but me ye have not alwayes.* Time thou haſt alwayes with thee while thou liveſt, but the Sabbath thou haſt not alwayes. Nay, within a ſhorter time than thou imagineſt; God may deprive thee both of time and opportunity, both of Week-dayes and Lords-dayes; and if thou art now ſleeping and ſnoring when thou ſhouldſt be waking and working, what a cut will it be to thy heart to reflect upon the Sabbaths which thou haſt had and loſt, enjoyed and miſpent! *Jeruſalem in the dayes of her affliction and of her miſery, remembred all her pleaſant things that ſhe had in the dayes of old*, Lam. 1. 9. So Reader if thou ſhouldſt neglect to improve Sabbaths now in the day of thy miſery, or rather in the everlaſting night of thine affliction in hell,

thou wilt remember thy Sabbaths seasons of grace, and thy pleasant things which thou hadst in the dayes of old. Good Lord, what a rueful woful remembrance will it be to call to mind the means, the mercies, the helps which were afforded thee to have avoided Hell, and attained Heaven, and yet thou like a fool, or rather a mad man didst daily about them, and delay till the Market was done? Now is the time for thee to accept of grace, because now is the only time that grace will accept of thee. *O that thou wouldst know in this thy day, the things which concern thy peace before they be hid from thine eyes.*

Fourthly, *Esteem the publick Ordinances the chief work of the day, and let thy secret and private duties be so managed that thy soul may be prepared for them, and profited by them.* Duties in thy closet and family are of use, and have their blessing; but to put God off with these, and neglect the publick Worship, is to rob God of a greater summ, to pay him a lesser: The Sacrifice of the Jews on that day was double; they offered Sacrifice in the Tabernacle, besides their Lambs for the daily Sacrifice. It is worth your observation, that the Sabbath and publick Service are by God himself joyned together, and therefore let no man put them asunder: *Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord, Lev.* 19. 30. They that despise Gods Sanctuary, cannot observe Gods Sabbath.

Every thing is beautiful in its season: Private duties are beautiful, and in season every day; but publick Ordinances are never so lovely and beautiful, because never to much in their prime and season, as on a Lords Day.

In publick Worship, God receiveth the highest *praises*: *I will praise thee in the great Congregation*, Psalm 29. 9. *In his Temple doth every one speak of his glory. I had gone with the multitude to the House of God, with the voyce of joy and praise, with a multitude that kept holy day*, Psal. 42. 4. The gracious God is pleased to esteem it his glory to have many Beggars thronging at the beautiful gate of his Temple for Spiritual and Corporal alms. What an honor is it to our great

great Landlord, that multitudes of Tenants flock together to his house, to pay their rent of Thanks and Worship for their *All* which they hold of him! How loud and lowdly is the noise of many golden Trumpets! Good Lord, what an eccho do they make in Heavens ears? When many skilfull Musicians play in consort, with well-tuned and prepared Instruments, the Musick cannot but be ravishing to God himself. Methinks it's a notable resemblance of the sweet melody which is made by the Celestial Quire above, Psalm 68. 26. *Blesse ye God in the Congregation, even the Lord, from the fountain of* Israel: *for he loveth the gates of Zion, above all the dwellings of Jacob*, Psalm 87. 2.

Duæ pluris facit preces in Ecclesia quam domi fallas, non ob locum sed ob considerationem multitudinis fidelium Deum communi consensu invocantium. Riv. in Cath. Orth.

As in publick God receiveth the higheſt praiſes, ſo there he beſtoweth the richeſt *mercies*: *Bleſſed is the man whom thou chuſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Courts: We ſhall be ſatisfied with the goodneſs of thy Houſe, even of thy holy Temple*, Pſal. 65. 4. Here is *Davids Poſition*, and its *proof*; His *Poſition* is, That the *Templer*, or Inhabitant in Gods Houſe, is an happy man: *Bleſſed is the man, whom thou chuſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Houſe*: The *proof* of it is from the quality and quantity of the proviſion, which God makes for them that are of his Houſhold: For the *quality* of it, it is not only good, but *Goodneſs*, which word ſignifieth not only the good will which God beareth to, but all the good things which God beſtoweth upon his people; Pardon, Peace, Love, Grace, every good thing; all good things are in the womb of that one word *Goodneſs*: Gods proviſion for his people is beyond all their knowledge or apprehenſion.

There be four ordinary wayes by which men come to the knowledge of good things; either by hearing them immediately themſelves, or by hear-ſay from others, or by the ſight of the eyes, or by diſcourſe of Reaſon: *But from the beginning of the World, men have not ſeen, nor heard, nor perceived by the ear, nor hath it entred into the heart of man to conceive what God hath provided for them that love him*, 1 Cor. 2. 9. Iſa.

Isa. 64. 4. The love discovered there, is an *unknown* [illegible] the joy bestowed there, is *unspeakable joy*: All the [illegible] dainties prepared for Heavens Table, the fulness of joy [illegible] pleasures for ever at Gods right hand, are expressed by [illegible] one word *Goodness*, *Psal.* 31. 19. So that the quality [illegible] the provision is beyond all exception, it is *Goodness*. [illegible] its *quantity*, it is to satisfaction: *We shall be satisfied* [illegible] *the goodness of thy House, even of thy Holy Temple*: The [illegible] shall have enough of this luscious fare to content him; [illegible] deed the Christians full meal is reserved for him, till he comes to eat bread in the Kingdom of Heaven; but [illegible] he hath enough to stay his stomach: He is very well [illegible] tisfied, that his allowance in this World is sufficient. [illegible] calls him in the other World to greater work, and so [illegible] give him a greater allowance for suitable strength; [illegible] God doth not in this World under-keep him. He [illegible] proportionable to their employments, nay to their satisfaction and contentment, all that are in his inferiour family; [illegible] children have till they leave.

But Reader, Where is the *place* of this good, this [illegible] provision? Is it not in Gods *House, in his holy Temple*, in [illegible] publick Worship? Great Princes bestow their Largesses, [illegible] shew their Bounty, Glory, and Magnificence before [illegible] people: If thou wouldst know where Believers have [illegible] their best sights, where they have heard their most ravishing sounds, where they have made their most delightful [illegible] it was in the *House of God*: *They have seen thy goings, O God, in the Sanctuary*, Psalm 68. 24. *They have heard the joyful sound of thy Word*: *They have been abundantly satisfied with the fatness of thy House.*

Do but consider *Davids* tears and grief for want of, [illegible] his fervent prayers for the fruition of publick Ordinances, even then when he had opportunities for private performances; and surely thou wilt esteem the Ministery of [illegible] Word no mean mercy: See his sorrow when he was driven from Gods Sanctuary; *When I remember these things, my soul is poured out: for I had gone with the multitude, I went with*

 them

them to the *House of God*, Psalm 42. 3, 4. *My soul is poured out*; that is, I am overwhelmed with grief, and even ready to dye, when I compare my present condition with my former happiness, in the fruition of Religious Assemblies. There is an Elegancy in the phrase *Poured out*; the word is applyed to water, or any liquid thing, and in Scripture signifieth abundance, *Joel* 2. 28. *My life is ready to be poured out as water upon the ground, which cannot be gathered up again, when I remember my former mercies, and consider my present misery.* How bitterly and passionately doth he plead with God? *If the Lord hath stirred thee up against me, let him accept an Offering; but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from the Inheritance of the Lord*, 1 Sam. 26. & 19. How pathetically doth he bemoan it to his own soul? *Woe is me, for I dwell in Meshech, and my habitation is in the Tents of Kedar*: The loss of his Father, Mother, Wives, Children, Lands, Liberty, nay, of his very Life, would not have gone so near his heart, as the loss of publick Ordinances: As his sorrow was great for the want, so was his suit most earnest for the enjoyment of them; How many a prayer doth he put up for the liberty of the Tabernacle? *Psal.* 43. 3, 4. & 27. 4. It is the one thing, the principal special request which he begs of God: *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life*, and verse 8. how hard doth he pray for this privilege: *Thou saidst, Seek ye my face; my heart said unto thee, Thy face Lord will I seek*: To seek the face of God in a general sense, is taken for the substance of Religion, or to seek God, *Psalm* 24. 6. but by the *face of God* in a strict sense, is meant the Ark of God, and place of his residence: Now *David* at this time being deprived of this inestimable benefit, in the ardency of his zeal presseth God, with all the arguments he could devise, to restore him to that happiness; among the rest, he urged God with his own words; Thou hast commanded me to Worship thee in thy Tabernacle, to appear before thee, that is thy desire and delight, my heart

would seek and see thy face there: Thus he presents God for performance on his side, that he might be enabled to obey Gods precept.

Where God denyeth publick Ordinances, there he himself will be a little Sanctuary to his chosen, Ezek. 11. 16. But where he affords them, he expects that they should be attended: Christ himself went often into the Synagogues.

Peter and *John* went up *into the Temple at the hour of prayer*, Acts 3. 1. *On the Sabbath we went out of the City by a rivers side, where prayer was wont to be made*, Acts 13. 23. and *Paul* reasoned in the Synagogue every Sabbath, *Acts* 18. Those that by their practices contemn publick Worship, have neither Christ nor his Apostles for their pattern.

One of the Jewish Rabbies hath a saying, *He that dwells in a City where there is a Synagogue, and cometh not to Prayer*, Merito dicitur vicinus malus, *is deservedly stiled a bad neighbour.* Reader, if thou forsakest the Assemblies of the Saints, how useful soever thou mayst be to others bodies, yet thou art a bad neighbour in neglecting soul-service.

The Lord Jesus Christ as he was faithful as a Son in his own house, took special care to provide and prepare fit publick servants, as might give every one their meat in due season. The Ministers of the word are his publick Officers appointed by himself to have the oversight of his Saints. They are both Fathers to beget, and Tutors to bring up his Sons and Daughters. They are his Stewards to dispense publickly the mysteries of the Gospel of peace. But little do they think, who set light by publick Ordinances, what a price Christ paid, that he might enable and qualifie them for his Churches profit. The gifts he bestoweth on Pastors are not the least sign of his good will to his people. *Wherefore he saith, When he ascended up on high, he gave gifts to men. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ*, till

all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Ephes. 4. 8. 11, 12, 13. As Kings on the day of their Coronation, usually appear in all their Majesty and magnificence, and do some famous act (as of a general pardon or the like) which may speak their love and respect to their Subjects. So Jesus Christ when he rode Triumphantly in the Chariot of his ascension into Heavens glorious City, to sit and reign there at the right hand of the Majesty on High, gave abilities to Ministers, endowed them with answerable gifts and graces, that they might dispense the Ordinances of God powerfully, and profitably, as a special fruit of his passion for, and a singular testimony of his affection to his Church.

I would wish thee therefore to be present at, and to continue to the end of publick Ordinances. *David* would be a Door-keeper in the House of God. Because a Door-keeper is first in, and last out. Friend, if thou wert feasting some Noble person thou wouldst not rise from Table, unless necessity forced thee, before all were taken away, and thanks returned. I must tell thee that when thou art feeding with the blessed Potentate, it is much below good manners, to turn thy back upon him, without his leave and blessing.

Fifthly, If thou wouldst make Religion thy business on a Lords day, *Turne thine heart to spiritual joy and delight therein.* Holy alacrity and joy is not only a crown and credit to, but also a special part of Christianity. *The Kingdom of God consisteth not in meats and drink, but in righteousness, and peace, and joy in the Holy Ghost*, Rom. 14. 17. Gods wayes are not so bad, but that the Travellers in them may be chearful; His work is good wages, and therefore it is no wonder that his Servants are so joyful.

Because believers have ever cause of comfort, therefore they are commanded alwayes to rejoyce, *Phil.* 3. Whether their sins or sufferings come into their hearts, they must not sorrow as they that have no hope. In their

sadden conditions, they have the spirit of consolation. There is seed of joy sown within them, when it is buried under the clods, and appears not above ground. But there are special times when God calls for this grain to spring up; They have some red letters, some holy dayes in the Calendar of their lives, wherein this joy, as Wine at a Wedding, is most seasonable; but among all those dayes it never relisheth so well, it never tasteth so pleasantly as on Lords day, joy suites no person so much as a Saint, and it becomes no season so well as a Sabbath. Joy in God on other dayes is like the Birds Chirping in Winter, which is pleasing, but Joy on a Lords day is like their warbling Tunes, and pretty notes in Spring, when all other things look with a suitable delightful aspect. *This is the day which the Lord hath made* (he that made all dayes, so especially this day, but what follows) *we will rejoyce and be glad therein*, Psal. 118. 24. In which words we have the Churches solace, or joy, and the *season* or day of it. Her *solace* was great. We will rejoyce and be glad. Those expressions are not needless repetitions, but shew the exuberancy or high degree of their joy. The *season* of it. *This is the day the Lord hath made.* Compare this place with *Mat.* 21. 22, 23, and *Acts* 4. 11. and you will find that the precedent verses, are a prophetical prediction of Christs Resurrection, and so this verse foretells the Churches joy upon that memorable and glorious day. And indeed if a feast be made for laughter, *Eccles.* 10. 19. Then that day wherein Christ feasteth his Saints with the choicest mercies, may well command his greatest spiritual mirth. A thanksgiving-day hath a double precedency of a fast-day. On a *Fast-day* we eye Gods *anger*; On a *Thanks-giving-day* we look to Gods *favour*; In the former we specially mind our own *corruptions*; In the latter Gods *compassions*, therefore a *Fast-day* calls for sorrow, a *Thanksgiving-day* for joy. But the Lord's day is the highest thanksgiving-day, and deserves much more than the Jewish *Purim*, to be a *day of feasting and gladness, and a good day.*

Sic Arnob.

On this day we enjoy the Communion of Saints, and

shall we not delight in those excellent ones? *Psal.* 16. 3. On this day we have fellowship with the blessed Saviour, and shall we not sit under his shadow *with great delight? Cant.* 1. On this day we are partakers of the Ordinances of God, and shall we not be *joyful in the House of prayer?* Isa. 56. 7. On this day we have special converse with the God of Ordinances, and who would not draw *water with joy out of the Well of Salvation?* Isaiah 12. 3. Surely whilst we are in the midst of so much Musk, we must needs be perfumed. Who can walk where the Sun shines so hot, and not be warmed?

It is Gods precept (as well as thy priviledge) to make Gods day thy delight, *If thou call the Sabbath a delight, the holy of the Lord,* Isa. 58. 13. *Delights, Tremel.* reads it, *Thy delicate things* according to the *Septuagint.* Whether thou art meditating on Gods works, or attending on Gods Word, which are the two principal duties of the day, they both call for delight and joy.

If on this day of rest thou considerest the work of creation, and Gods rest, it behoveth thee to follow *Davids* pattern, *Thou Lord hast made me glad through thy works, I will triumph in the works of thy hands,* Psal. 92. 4.

If thou considerest the work of Redemption, and Christs rest, surely out of the carkass of the Lion of the Tribe of *Judah,* thou mayest get such Honey as may delight thy soul, and force thee to sing, *My soul doth magnifie the Lord, my spirit rejoyceth in God my Saviour,* Luke 1. 46, 47. The babe in the womb leapt for joy of him before he was born. The heavenly host sung at his birth, and wilt not thou at his second birth, his resurrection from the dead? O let Primitive Christians salutations be thy consolation, *The Lord is risen.*

If thou meditatest on glorification, and thine own rest, canst thou do less than *rejoyce in hope of glory?* what Prisoner shackled with Satans temptations, and fettered with his own corruptions, in the dark Goal of this World, can think of the time when his Irons shall be knockt off, and he enjoy

the pleasant light and glorious liberty of the Sons of God, and not be transported with joy? What heir in his minority, banisht from his kindred and countrey, can think without comfort of his full age, when he shall have the full fruition both of his estate and friends; doubtless friend, *the Sabbaths of the holy, are the Suburbs of Heaven.* In heaven there is no buying, no selling, no ploughing, no sowing, nothing but worshipping God, communion with him, fruition of him, and delight in him; *There remains a rest for the people of God.* There they rest from their labours; If thou on a Lords day turnest thy back upon the World, and goest up into the Mount, conversing with, and rejoycing in the blessed God, what dost thou less than begin thine eternal Sabbath here? Such a Lords day can be no less than Heaven in a looking-glass, representing truly, though darkly, thy future eternal happiness: There is no perfume so sweet to a Pilgrim, as his own smoke.

When thou art attending on the word, truly that Aquavitæ, that hot water may well revive thy spirit. *Thy testimonies are my delight*, saith *David*, *I have rejoyced more in thy testimonies, than in all manner of riches*, Psal. 119. 24. 77. The Word of God is sometimes called a *treasure*, and what beggar would not rejoyce in a *treasure*; sometimes *fire*, and truly Reader, thine heart is frozen to purpose if this fire do not heat it; *Solomon* tells us, *As cold water to a thirsty soul, so is good news from a far Country*, Prov. 25. 25. The Word of God contains the best news that ever was heard, *Peace on earth, good will towards men*; and the glad tidings of the Gospel come from Heaven a far Country. What canst thou say then, why they should not be as welcome and refreshing to thee as cold water to a thirsty soul?

Variety of things that are excellent is not a little ground of complacency in them. Variety of choice voices please the ear, variety of curious colours delight the eyes, variety of dainties are acceptable to the taste. *Nero* promises rewards to them that invented new pleasures. God hath for that

that purpoſe diſh'd out his worſhip into ſeveral and various duties, that it might be more pleaſant to us. Sometimes we ſpeak to God, ſometimes we hear from God, ſometimes we are praying for ſupply of our neceſſities, ſometimes we are praiſing him for his infinite excellencies, ſometimes our mouthes are open to ſing, ſometimes our ears are open to hear the Sermon, ſometimes our eyes are open to ſee the Sacrament. The ſame meat is dreſt ſeveral ways, to make it the more welcome, and ſo the more ſtrengthning to us. *Hippocrates* obſerves, that that food which nature receives with delight, though not ſo good in it ſelf, affords better nouriſhment than that which is more wholeſome, againſt which nature hath a reluctancy. Reader, thy delight and pleaſure in the Sacred Ordinances of the Lord's day will help to make them more profitable to thee. Some colours which do delight, do alſo ſtrengthen the ſight.

Sixthly, if thou wouldſt make godlineſs thy buſineſs on a Lord's day, *Let no duty ſatisfie without communion with God in it.* Ordinances are the Galleries and Gardens (and for that end appointed) wherein God and thy ſoul may walk together. For this cauſe they are called a *glaſs*, becauſe therein the Chriſtian beholds the glory of the Lord, 2 *Cor.* 3. 18. As *Zacheus* climbed up to the Sycamore-tree to ſee Jeſus, and when he once had a ſight of him, he came down joyfully; ſo go thou up into the Trees of duties for this purpoſe, that thou maiſt ſee God in Chriſt; and unleſs this be granted thee, come down ſorrowfully. When men go to meet a friend at a certain place, and they miſs him, how diſcontentedly do they go away?

Alas, what are the Ordinances without God, but as a table without meat, from which a living ſoul muſt needs depart thirſty and hungry? *David* loved the habitation of God's houſe, but it was becauſe it was the place where God's honour dwelt, *Pſal.* 27. *David* longed for the Courts of God, more than for his Crown, relations or poſſeſſions, or any outward comforts, but it was becauſe God afforded there his gracious preſence; God's glorious preſence is in his Church

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Triumphant, but he is graciously present in his Church Militant. *My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God,* Psal. 84. 2. his desire was as eager and earnest as of a longing woman with child, who is ready to faint away and die if she be not satisfied. Sometimes he compares his desire to thirst, of which creatures are more impatient than hunger, *Psal.* 63. 1. Sometimes to the thirst of an Hart after the water-brooks, which creature being naturally hot and dry, in a very great degree, is exceeding thirsty; but the object of his desire, of his thirst, was God. *My soul thirsteth for God, for the living God, O when shall I come and appear before him?* Psal. 42. 1, 2. *To see thy beauty and glory, as I have seen thee in the sanctuary.* It was communion with God in his life and love, in his graces and comforts, which the Psalmist so much longed for. The sweet smiles of God's face, the hony dews of his Spirit, were *David's* Paradise of pleasure, his heaven upon earth.

They that come to duty meerly for duty, know not what it means to meet with God, and therefore though they neither see his face nor hear his voice, yet are contented, like those that were born in some dark dungeon, and never yet saw the Sun, they are well enough satisfied without it; but those who have seen it, and know that that light is pleasant, if they look up to the heaven of Ordinances, and see not the Sun of righteousness, it's no longer day with them. The true Disciples met together the first day of the week, and enjoying Jesus among them, rejoyced indeed; but they are only glad in duties, when they had seen the Lord, *John* 20. 20. *They were glad when they had seen the Lord.*

Reader, when thou goest to the Ordinances of God, go to meet God in the Ordinances. As *Moses*, go up into the Mount of duties to converse with thy Maker. Go to view the beauty of his face, when thou enquirest into his holy Temple. When thou goest to prayer, let it be in hope to get thy heart nearer to heaven.

When thou goest to hear, mind communion with him

that

that speaks from heaven, and then only rejoyce in the word, when as the Star to the wise men leads thee to the place where Christ is. It is God in the word which causeth efficacy, it is God in prayer who causeth prevalency, it is God in the Sacrament who causeth alacrity, it is God in a Sabbath who causeth complacency.

When thou goest to the waters of the Sanctuary, say as *Elisha* at the waters of *Jordan*, *Where is the Lord God of Elijah? Where is the God and Father of my Lord Jesus Christ? Why is thy Chariot, O Son of righteousness, so long a coming? Why tarry? What clogs the wheels of thy Chariot? O when wilt thou come unto me?* Psal. 101. 2. When thou comest from the Ordinances, and hast not met God in them, though thou hast shewed never so great parts or gifts, or outward devotion, say as *Absolom*, *All this avails me nothing, so long as I may not see the Kings face.* *Saul* himself was sad and sorrowful, *when he enquired of the Lord, and the Lord answered him not.* And canst thou, O Saint, be joyful, when thy Beloved hath withdrawn himself? 1 Sam. 28. 15.

Look upon performances as Boats to ferry thy soul over, and give it a passage to God, and take heed of going contentedly from God without God: let thy prayer be, *O send out thy light and thy truth, let them lead me, let them bring me to thy holy hill, to thy tabernacle: then will I go unto the Altar of God, unto God my exceeding joy.* Psal. 43. 3, 4.

Seventhly, *Sanctifie the whole day to God's service*; be early up in the morning, and as late as thy body will permit at night. The *Israelites*, when they were to batter down the strong holds of *Jericho*, *rose up early in the morning*, *Josh.* 6. 15. Upon the Lord's day thy work must be to batter down the strong holds of sin; rise early, lose no time, do not lose the least moment (if it be possible, of this sacred day. The very filings of gold are of worth; the smallest part of this holy day is of great price. The word *Shamar*, to keep (the Sabbath) *Levit.* 19. 30. signifieth to keep with care and diligence, as a great treasure, of which a man would lose none. When men beat Ginger, they will (if good

husbands) be careful that little flie out of the mortar; but if they beat Pearl, they are extraordinary watchful, that not the least of that be lost, because a little of that is of great value. Reader, if thou art a good husband for thy soul, I doubt not but thou esteemest *thy time* in the week days at so high a rate, that thou darest not squander it away in doing nothing, or in that which is worse than nothing; but O what worth, what price wilt thou set upon an *opportunity* upon a Lord's day? How diligent wilt thou be to improve the least piece of that day? God giveth thee six whole days for thine own works, do not deny to him one whole day in seven. Let thy conscience be judge; Is it not unrighteousness to buy by one measure, which is greater, and sell by another measure which is lesser? When the day is consecrated to God, as the goods of *Ananias*, it is dangerous to keep back any part of it for our own use.

Do thou all the day long live and walk as it were in the other world; make it a Sabbath, a day of rest. 1. From sin and wickedness, this is thy duty every day, but especially on this day: every sin on a Sabbath is double, the season is a great aggravation of the sin. *The wicked indeed are like the raging sea, which cannot rest*, but every day bubble up mire and dirt, *Isa.* 57. 20. 2. From the world and the works of thy calling: *Ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doth any work therein, that soul shall be cut off from among his people*, *Exod.* 31. 14. The Jews were to rest from works of least importance, as gathering sticks (he that fetched in sticks, was sent out of the world with stones) and of greatest concernment, as *building the Tabernacle*; and though the Christian now hath more liberty, yet he hath no leave at all to pollute the day by wickedness, or to prophane the day by any earthly work, which might have been done before the day, or may be done as well after it.

May I not say to thee of this day, as *Elisha* to *Gehazi*? *Is this a time to receive money, and garments, and sheep, and oxen, and men-servants, and maid-servants?* 2 *King.* 5. 26. Is the Sabbath

a time for civil affairs? The Sabbath day is therefore called *a day of restraint, Deut.* 16. 8. because then men are forbidden all work, saith *Junius.* As none were ever losers by laying aside their own works to attend God's worship, he took care of *Israel*'s safety whilst they were in his service, that none of their neighbours, though bitter enemies, should so much as *desire their cities, Exod.* 34. 24. so none, I am confident, were ever gainers by inching in some part of their callings unnecessarily at the end of God's day, and by setting God aside to serve themselves; the very time will be a canker to consume their estates: And as they that take *Croesus* into their stomachs, bring up not only ill humors, but that also which would prove good nourishment; so some have had experience, that their prophanation of God's day to increase their estates, hath forced them to vomit up the whole. God hath given thee days enough for thy calling, space enough to mind it in, thou needest not trespass upon his holy day, upon his holy ground. It was no small aggravation of *Adam*'s sin, that though he had choice of fruits, he would eat only of the forbidden fruit; so it will much increase thy sin, if when thou hast choice of time for thy trade, thou shouldest meddle with it on a Sabbath.

Reader, as thy duty is to rest the whole day from wickedness and worldly work, so also to imploy the whole day in God's worship, be either praying, or reading, or hearing, or singing, or meditating, or discoursing with others about the Works or Word of God: Be always taken up, either with publick, private, or secret duties. In the 92 *Psalm*, that *Psalm for the Sabbath*, v. 1. and 3. we are exhorted *to shew forth God's loving kindness in the morning, and his faithfulness at evening.* Now we know that in Scripture-sense, the morning and the evening are the whole day; the whole day is God's by ordination, and why should not it be his by observation. God hath dedicated this day wholly to his own worship, now every devoted thing is most holy to the Lord, *Levit.* 27. 28.

Debet totus dies festivus à Christiano expendi in operibus bonis. Grotead. in precept.

Hoc sensu loquitur propheta, Si à primo mane incipimus laudare Deum, continuandas esse ejus laudes ad ultimam noctis partem. Calv. in loc.

The Pope and Church of *Rome* have *half holy-days*, as

St. *Blaises* day, which is holy in the fore-noon only; but God and the Church of Christ have no half-holidays. Observe how exact God is in expressing a whole natural day, *From evening to evening you shall keep the Sabbath*, *Levit.* 23. 32. Their days were reckoned from evening to evening from the Creation; but ours (because Christ rose in the morning) from morning to morning.

If thou hast any sincere delight in God, and esteem of the true riches, I cannot but think that thou wilt be covetous of the smallest part of God's day, and wish as *R. Jos. Jewish Antiq. l. 3. c. 3. Ex Buxtorf. Comment. mas.* *That thy portion may be to begin the Sabbath with those of Tiberius, because they began it sooner than others; and to end it with those of Isepphore, because they continued it longer than others.* If thy soul ever met God on a Sabbath, thou wilt surely be ready to say with *Joshua*, *Josh* 10.12. *Thou Sun stand still in Gibeon, and thou Moon in the valley of Ajalon.* O that the day were longer, that I might have more time to fight the Lord's battels against my spiritual enemies.

Eighthly, If thou wouldest make Religion thy business on a Lord's day, *Meditate therein on the Word and works of God.* Consider his works, this is part of the work of the day. *David* in that Psalm for the Sabbath, gives thee a pattern, *O Lord, how great are thy works! and thy thoughts are very deep*, *Psal.* 92. 5. It is a dishonour to a workman, to make excellent pieces, and to manifest abundance of skill, and art, and ingenuity, and then not to have them taken notice of. God hath done *his mighty works to be remembred*, and wondred at. It's said of *Pythagoras*, that he lived sequestred from men in a cave for a whole year together, that he might meditate on the abstruse points of Philosophy. I wish thee to an easier and pleasanter task, to sequester thy self some time every Lord's day, to ponder the infinite perfections which appear in the operations of his hand. God will be both admired and magnified by his people on earth as well as in heaven, which none can do but those that seriously consider his works. Men have been much wondred at for some peculiar rare works, though in them a Christian should look farther, even to

God

God the Author of their skill and wisdom. The very Greeks acknowledged somewhat like this, that all Arts come from God, in making *Minerva* the Daughter of *Jupiter*, and to have had her generation in his Divine brain; but alas, the choicest pieces of men to the smallest Works of God, are but as childrens houses of dirt to the stateliest Courts of Christendom. *Archites* was much extolled for making a Dove of Wood to hang in the Air, being equally poised with its own weight; but what is this to the work of God in hanging *the earth upon nothing*? Job 26. 7. The earth is the heaviest and lowest Element. A little piece of earth held up and let fall, will never cease moving till it come to rest upon some solid body; and yet behold the great mass of earth with innumerable bodies upon it, hangs still in the midst of the open Air, having no visible Pillar nor foundation to rest upon. Well might God reckon it to *Job* among his wonderous works, *Job* 38. 4, 5, 6. *Upon what be the Sockets of it fastned?* *Aristotle* himself could not but admire it. *Archimedes* was famous for contriving the motions of the Sun, Moon and Stars in his *Horology*; but alas, what is this to the glorious heavens themselves, which God stretcht out like a Curtain, and to the Noble Host of great and glittering bodies, keeping their Rank and File, and being not only incredibly swift, but also regularly and orderly in their motions! *The Heavens declare the glory of God, and the Firmament sheweth his handy work.* There is so much of God appearing in the Heavens, that many have taken them for God, and given them divine worship. *Nilus* will shew us, that the head of *Nilus* cannot be found, but many sweet springs issuing from it are discovered. Though thy finite capacity can never reach fully the fountain and head, Gods infinite Being and Excellencies, yet thou mayst find many refreshing streams which flow from it. A little River will lead thee to the Ocean! O how much of the *goodness, power, and wisdom* of God appeareth in the work of creation! The Rabbies say, that in every Apex of the Law there is a Mountain of sense; sure I am that in the smallest Creatures there is abundance

abundance of the Creator, how doth the Wisdom of God shine forth in the exquisite workmanship, variety, order, subordination and serviceableness of the Creatures one to another, that *David* might well cry out, *O Lord, how marvellous are thy works, in wisdom hast thou made them all.*

Scultet. Anal. *Pontanus*, Chancellor of *Saxony*, propoundeth to be viewed and weighed the most beautiful Arch-work of Heaven, resting upon no post but Gods power, and yet standing fast for ever. The clouds as thin as the liquor contained in them, behold, saith he, how they hang and move though weighty in their burden, they salute us only, or threaten us rather, and pass we know not whither; How doth his goodness appear in furnishing the World so richly for the supply of his Creatures! *the earth is full of thy goodness.* *Luther* in his Colloquia Mens. tells us, that God is at more charge every day to maintain Sparrows, than all the yearly Revenues of the King of *France* are worth; but especially towards man, in making him so excellent a Creature, and in making so many excellent creatures for him.

His power is also evident both in creating such great and noble creatures of nothing, (he used not the least tool or instrument in making the Heavens and earth) and in having them all at his beck and bidding, at his call and command; the greatest do him homage, and the smallest do him service. The Sun as strong and swift as he is (moving as some write every hour 16000 Miles) yet he flies back like a Coward, if God speak but the word, *Josh.* 10. 12. *Jos.* 5. to 10. He armeth Flies and Lice; and what Execution did they do upon the *Egyptians*.

Cambd. Britan. *Cambden* tells us the Arms of the *Shagburies* in *Warwickshire*, being Stars, are found engraven in the very Stones within their *Manor* of *Shagbury*; Whether that be true or no, I know not; but sure I am that the Arms of the Infinite God, his eternal power, manifold wisdom, and matchless goodness, are so plainly written on his works in the World, as that first volume of Creation, that he that runs may read them. *Solomon* tells us, *God hath set the World in mens*

hearts; namely, that the skilfulneſs of the Workman may be admired in the exactneſs of his works, *Eccleſ.* 3. 11.

I might draw thee farther, and ſhew thee (but that I would not be ſo large) how theſe glorious perfections of God are Printed in a larger letter, in a fairer character, in the ſecond volume, the work of Redemption. This is the object of Angels admiration, and ought to be of thy meditation.

Truly thy duty is to read God in the firſt book, the book of the creatures; and more eſpecially in the ſecond, in Jeſus Chriſt upon his own day.

Thy meditation of Gods works, as it will give honour to God, ſo it will not a little further thy ſpiritual good; When *David* conſidered the *work of creation*, he falls preſently upon exalting God, and debaſing himſelf. *When I conſider the Heavens, the work of thy hands, the Moon and the Stars which thou haſt made, O Lord our Lord, how excellent is thy name in all the earth, and thy glory above the Heavens*; there he ſets God up high; but then he caſts himſelf down low, *What is man that thou art mindful of him, and the ſon of man, that thou doſt thus viſit him!* Pſal. 8. 1, to 4.

When thine heart is like Wax hardened, bring it by meditation to the warm beams of this Sun, and they will ſoften it.

So when *David* conſidered the *work of Redemption*, how doth he magnifie God, and vilifie himſelf. *What am I! and what is my Fathers Houſe, that thou haſt brought me up hitherto! and yet this was a ſmall thing in thine eyes O God; for thou haſt alſo ſpoken of thy ſervants houſe for a great while to come*, 1 Chron. 16. 16, 17. O Friend, as rubbing the Limbs with hot Oyls is a great means to recover them when they are benumb'd; ſo when thy heart is dull and dead, on a Lords day, if thou wouldſt but ply it with the meditation of the infinite love and goodneſs of God in ſending his Son to dye for thy ſoul, it would be a Soveraign means to quicken and revive it.

Conſider alſo the Word of God which thou haſt heard on that

that day; Do thou like *Mary*, *ponder it in thine heart*. Meditation to the word, is what fire is to water, though water be naturally so cold, yet put fire under it, and it will make it hot and boyling; so though thine heart be cold in regard of affection to the word, put but this fire under it, and it will boyl with love to it, *O how love I thy Law*, there is his heat of affection (the expression is both by way of interrogation and acclamation, shewing the fervency and intention of his love) but what was the fire which caused it? *it is my meditation all the day*, *Psal.* 119.

The reason why some men profit so little by the word, is want of meditation. If a man eat his food, and as soon as it is in his stomach vomit it up again, it is no wonder if he get little strength by it, or if he pine and consume away. Truly, if Sermons enter in at one ear and out at the other, making no stay with thee, I shall not marvail if they work no change in thee.

CHAP. XXII.

Brief Directions for the Sanctification of the Lords day from morning to night.

READER, beside those general directions which I have largely insisted on, I shall annex here some short directions, how thou mayst spend a Lords day from the beginning to the end of it, as may be most for the honour of God and the furthering thine own everlasting good.

1. Be sure thou takest some pains with thy heart the afternoon (or *evening* at least) before, *to prepare thy soul for the ensuing Sabbath*. As our whole life should be a preparation for death; yet the nearer we draw to the night of our dissolution, the more gloriously (as the setting Sun) we should shine with holiness; so in the whole Week we should be preparing for the Lords day; but the more the day doth

doth approach, the more our preparation must increase. The bigger the Vessel is, the more Water may be carried from the Fountain. According to the measure of the Sacks which the *Patriarchs* carried to *Joseph*, so were they filled with Corn by *Joseph*; preparation doth not only fit the heart for grace, but also widen the heart that it may receive much of the Spirit of God. Some servants when they are to bake in the Morning, put their wood in the Oven over night, and thereby it burneth both the sooner and the better. Men make much the more riddance of their work, who being to travail a great Journey, load their Carts, or put up their things, and lay them ready over night. If thou art a Christian, thy experience will tell thee, that after thou hast on a Saturday called thy self to account for thy carriage on the foregoing Week, bewailed thy miscarriages before the Lord; in particular, thy playing the Truant on former Lords days, when thou shouldest have been learning those Lessons which Christ hath set thee in his Law, and hast been earnest with God for pardon of thy sins, and a sanctified improvement of the approaching Sabbath; I say thy experience cannot but teach thee that thy profit after such preparation will make thee abundant amends for thy pains; and that thou hast the best visits, the sweetest kisses, when thy lips, thy heart, are thus made clean beforehand.

2. If the weakness of thy body do not hinder, *rise earlier on the Lords day than ordinary.* When the *Israelites* were encompassing *Jericho*; on the seventh day, they rose early in the morning; and according to many Expositors it was on the Sabbath day the walls of *Jericho* fell down, *Josh.* 6. 15. One main work which thou hast to do on a Lords day, is, to batter down the strong holds of sin; to conquer those *Canaanites* which would keep thee out of the Promised Land; do thou rise early for this end. He that riseth and setteth out early, goeth a considerable part of his way before others awake. It's sordid to be lazing and to turn upon thy bed as a door on the hinges (and never the

farther off) upon any day, but most sad and sinfull on a Lords day.

3. When thou *first awakest*, *turn up thy heart to God in praise* for his protection the night past, for the light of another day, especially of his own day; and in *Prayer* for the light of his countenance, and for assistance in every duty, and his direction throughout the day. As thou art *rising*, if no other more profitable subject offer it self to thy thoughts, *Meditate*, how the night is spent, the day is at hand, it concerneth thee therefore to put off the works of darkness, and to put on the armour of light. When thou thinkest on the nakedness of thy body, how unseemly it would be for thee to walk up and down without raiment do not forget the nakedness of thy soul by sin, and how uncomely thou art in the sight of God, without the robes of Christs righteousness and the graces of the Holy Ghost.

4. When thou art *dressed*, let nothing hinder thee from thy *secret devotion*. When thou art in thy Closet, consider of the price which God hath put into thy hand, the value and worth of a Lords day, the weight and concernment of the duties therein, and the account thou art ere long to give for every Sabbath and season of grace. These thoughts, as heavy weights on a Clock, would make thee move more swiftly in the work of the day. After some time spent in meditation, in some short, yet reverent and hearty Petitions, intreat Gods help in the present and subsequent duties of the day; After which read some portion of the *Scripture*, and pour out thy soul in prayer. Get thy heart effectually possessed with this truth, That God must work his own work in thee and for thee, or it will never be done; that as the Spirit moved on the waters at first, and then the living Creatures were formed; so the Spirit must move upon the waters of Ordinances, before they can produce or increase spiritual life. Hereby thou wilt be stirred up to more fervent supplication for, and more importunate expectation of help from Heaven; In thy prayers remember *all the assemblies* of the *Saints* that they may see Gods beauty, power and glory, as they

they have sometimes beheld them in his Sanctuary. Intreat God to cloath his Ordinances with his own strength, that they may be mighty through him for the bringing in, and building up many souls. In speciall, when thou art at Prayer, think of the *Preachers of the Gospel*; Conceive that thou hearest every one of them speaking to thee as *Paul* to his Romans, *I Beseech thee for the Lord Jesus Christs sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me*, Rom. 15. 30. Their work is of infinite weight, it is God-work, Soul-work, Temple-work; Not one of them but may say (with *Nehemiah*) on a Lords day, upon much greater reason, *O I am doing a great work*, Neh. 6. 3. Their opposition is great. The Devil will do what may be to hinder them; the World hates them; their own hearts will disturb them; their strength is small; their graces are weak; Alas what can they do! O therefore pray for them.

5. After thy secret duties thou mayst (if nature require) *refresh thy body* with convenient food. Thy God alloweth thee to cherish, though not to overcharge thy outward man. I shall speak to thy carriage about eating and drinking in the twenty third Chapter, and therefore omit it here. Vide *Family duties, in cap.* 27.

6. In the next place it will be fit that thou *call thy family together*, and enter upon *family duties*. Namely, to read the Word of God, to call upon the Name of God, and to sing to the praise of God.

7. Let as *many of thy family* as can conveniently be spared accompany thee to publick Ordinances. Remember the command, *Thou, thy son, thy daughter, thy man-servant and maid-servant, and all within thy gate.* Do not pamper their bodies, and starve the souls of thy houshold; It is Recorded of Dr. *Chaterton*, Master of *Emanuel* Colledge, that he never caused any of his Servants to stay at home on a Lords day, barely to dress meat; be able to say with *Cornelius*, (who feared the Lord with all his house) *we are all here present before God.* Vide *more of this in* cap. 27.

8. As thou art going to the place of Publick Ordinances, consider with thy self, that thou art going to converse, not with men, but with God; even with that God who

who searcheth the heart, who will not be mocked, and who is of purer eyes than to behold iniquity, that thou mayest hereby be quickned unto uprightness, and seriousness, and to dart up some ejaculatory prayer to God for aid and assistance.

9. In every part of publick worship, carry thy self with *reverence, humility, love, faith, and sincerity.* Hear, sing, pray, receive the Sacrament as one that doth all in Gods sight, as one that is working for his immortal soul, and as one that within a few days shall enter the gates of death, and never have a season more for such sacred duties. Depart not from the Church till all be done. In a Court of civil Judicature, thou wilt stay till the Court riseth; If thou wouldst have Gods blessing with thee, do not leave it behind thee. As thou comest from the Church, meditate on what thou hast heard, chew that meat which the Minister hath put into thy mouth, thereby thou mayst get much spiritual nourishment.

10. When thou art come home, usually let nothing hinder from prayer, either in thy family or closet, wherein I would advise thee to turn the heads of the Sermon and Chapters read, into Petitions, as also to beg pardon of thy wandrings in the Worship of God, and beseech him who with his own hand wrote the Law in two Tables, that he would write the word Read and Preached in the Table of thine heart.

11. At Dinner take heed of excess, whereby thy body will be unfitted to serve thy soul; yet do not pinch or punish thy body, because the day is a day of joy and delight; I would wish thee to watch thy heart and tongue all the day long, but especially at meals, that thou mayst not think thine own thoughts, nor speak thine own words. If thy self or others start any unseasonable or earthly discourse at Table, give conscience leave to speak to thee, as *Judas* to the Apostles, *What needeth this waste? What needeth this waste of precious time*, of so rich a treasure as every part of the day is. Let the first dish at Table be Gods, I mean when

blessing is desired, let presently some savory discourse be offered; hereby sin may be prevented; The *Jews* had two notable defeats on the Sabbath day, because they would not defend themselves; the first defeat was by *Antiochus*, the second by *Pompey* the *Great*. Reader, if thou wouldst not have Satan to foil thee on a Lords day, keep a strict watch over thy thoughts, words, and works. After Dinner, as time will give leave, either Sing, or Pray with thy family, or repeat what thou hast heard, or busie thy self in Godly conference chiefly about what was Read, or Preached that morning. *Josephus l. 12. c. 8. & l. 14. c. 8.*

12. Neglect not after-noon Ordinances. Some Persons are like some Physitians, *Fore-noon men*; they must be sought to in the morning only, if you would find them about Religious duties. Friend, If thy soul ever met thy Saviour in publick duties, thou canst not but love and prize them at an high rate. In the close of the day sometimes God sendeth in the chief blessing of the day. A Sabbath Tide hath brought in may a good draught of Fish. Be present at, and serious in publick Ordinances. As an error in the first concoction can never be mended in the second, so an error or carelesness in publick, cannot be mended by carelesness in private.

13. When thou returnest from publick Ordinances, take some time to meditate on the word or Works of God; thou mayest read over the eighth particular in the twenty first Chapter to help thee therein.

14. Do not lessen thy secret or private duties on that day; let them rather be increased than diminished. The Offering under the Gospel were Propheſied to be greater than under the Law. Under the Law *one Lamb* was to be offered; Under the Gospel six *Lambs*, *Numb.* 28. *Ezek.* 46.

15. Call thy Children and Servants to account what they have learned that day, and explain what they understand not; hereby thou wilt benefit both thy self and others. *Chemnitius* observeth that our blessed Saviour in the 4. of *Mark*, and 14. of *Luke*, after he had instructed the people as a publick *Examen. de diebus fest.*

Preacher on the Sabbath day, did examine and teach his Apostles as a private Master of a Family.

16. At Evening, sing, Pray, and (if thou canst) repeat (the heads at least of) both the Sermons. *Plutarch* reporteth of a River which runneth *sweet in the morning and bitter at night*; Let it not be said of thee, that thy morning was like *Nebuchadnezzars* Image of Gold, and thy evening like the feet of it, of Clay.

17. Before thou goest to rest, examine thy self what thou hast got or lost that day. Reflect upon the carriage of thy heart in the several duties, as also what welcome thou hadst at the Throne of grace; what covered dishes were brought thee by the spirit from Gods own Table; that accordingly thou mayest beg pardon or return praise. If thou hast been melted with Gods affection, obtained any strength against thy corruptions, or received any degree of grace, take heed of ascribing the glory to thy self; In *Justinians* law it was decreed, *That no Work-man should set up his name within the body of that building which he made out of another mans cost.* If thou didst pray, or hear, or sing, or read, or meditate with any life or delight, seriousness or sincerity, in any measure agreeable to his Word and Will, all was from God, there was not a stone used by thee towards this spiritual building, but it was taken out of his Quarrey. As he is the Author, so let him have the honour.

18. Be watchful over thy self at the latter end of the day, with all imaginable circumspection, that the last part of the day, may be the best part of the day; Some Souldiers prevail in the day, but lose all again at night, because they are slothful when their Quarters are beaten up by their Enemies. Some lose again at night what they got in the day; like *Hannibal*, they know how to obtain a Victory, but not to improve a Victory. Usually the Evenings are cold though the days are hot.

19. As Oratours at the close of their speech, use all their Art and Skill to move the affections of their Auditors, so at the close of the Lords day, put forth all thy

grace

grace and ſpiritual ſtrength, to prevail with God for a bleſſing. Say of the Sabbath, as *Jacob* to the Angel, *I will not let thee go without a bleſſing.*

20. Labour to keep the influence of the Lords day Ordinances warm upon thy ſpirit all the week after; let not thy devotion paſs away with the day. Some Children when they put on new Shooes on a Sabbath, are very carefull to keep them clean, are unwilling to ſet their feet to the ground, for fear of dirt, but in the week days will run up to the Ankles in Water or Mire. O let not Childrens play be thy earneſt, but endeavour that thy practices in ſecret and private, in thy Calling, and in all companies on the week dayes, may be anſwerable to the great priviledges which thou didſt enjoy, and the Grace which thou didſt receive on the Lords day.

A good Wiſh about the Lords day, wherein the former heads are Epitomized.

The Introduction.

THe firſt day of the Week being of divine inſtitution, and Baptized by God himſelf with that Honourable Name of the Lords day, *partly in regard of its Author*, This is the day which the Lord hath made; *partly in regard of the bleſſed Redeemer, who roſe that day, and triumphed over the Grave, the Devil, the Curſe of the Law, and Hell; it being a day Sanctified for the glory of my Saviour, of which I may ſay as of* Jacob, The Lord hath choſen it to Himſelf for his peculiar Treaſure, *Pſal.* 135. 4. *and a day ſet apart for the ſpiritual and eternal good of my precious ſoul, wherein I may enjoy communion with my God in all his Ordinances, without interruption, I wiſh in general that as the Spirit may be in me in the Week dayes, ſo that I may* be in the Spirit on the Lords day, *filled therewith, and enabled thereby to have my converſation all the day long in Heaven. O that my care in fitting my ſoul for it, my holy carriage at it, and my ſuitable converſation after it, may teſtifie that I* had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tents of Wickedneſs;

and

Preparation.

and that I esteem one day in his Courts, better than a thousand elsewhere. *I wish in particular that I may prepare for it, as for a Wedding-day wherein Christ and my soul are to be espoused together, and to that end before it cometh, may be carefull so to order my earthly affairs, that they may not incroach upon this Holy ground; and so open the door of my heart, and adorn it with spiritual excellencies, that the King of Glory may enter in, and think himself a welcome Guest in my soul: O that I might never give my God cause to complain of me, as once of the* Jews, *Your Sabbaths and solemn Feasts I cannot away with, for your hands are defiled. As* Nehemiah *shut the Gates of the City, that no burdens might be carried in on the Sabbath day, so let me secure the Gate of my heart, that no Worldly things may disturb me in Sabbath duties. O let me not like* Martha *be carefull and troubled about many things, but on this day especially, sit at Christs feet, minde the one thing necessary, and chuse the good part which shall never be taken from me. I wish that I may long more for it than ever a Bridegroom did for his Bride; that when it is come in, I may bid it heartily Welcome, and that as my Saviour rose early, that Morning to justifie me, so I may rise early on this day to glorifie him.*

Esteem the day as a priviledge.

I desire that this holy day may be an high day in my account, both because the Lord of Sabbath hath separated it to sacred uses, and because it is the day of his Resurrection, whence so much good cometh to my soul. By his Passion he laid down the price of my Redemption; but by his rising again (the Judge of Quick and Dead sending his Officer, an Angel, to roll away the Stone, open the Prison-door, and let him out) he manifesteth to the World, that the debt is discharged, and the Law fully satisfied: O of what value should this day be to me! My Redeemers humiliation indeed, was like Josephs *imprisonment, but his delivery out of the Grave, like* Josephs *enlargement and preferment, whereby he came into a capacity to advance and enrich all his relations.*

A price to get and increase.

I pray that I may look on this day as a speciall season to fit to the Spirit in, and improve it accordingly. I believe that

my God will not hold him guiltless that takes his Name, or spends his day in vain. O let me not like a foolish childe, play by that candle which is set up for me to work by, lest I go to the bed of my grave in the dark of sin and sorrow. I wish that I may not neglect either secret or family duties on this sacred day, but yet that I may so perform them, that they may be helps, not hinderances to publique Ordinances; that since God loveth the gates of Sion, above all the dwellings of Jacob, I may set an high price upon, and have an ardent love to the habitation of Gods house, and the place where his honour dwelleth; that as a true childe of my heavenly Father, I may love most, and like best, that milk which is warm from the breasts of publick Ordinances: I wish that I may call the Lords day my delight, it being a day wherein I enter into the suburbs of the holy City, and begin that work of praising, pleasing, and enjoying my God, which I hope to be employed in to eternity; that it may be my meat and drink to do the Will of my God. O that I might so savour the things of the Spirit, and so taste the Lord to be gracious, that love may be the Load-stone to draw me to my Closet, Family and to Church, and season every service I am called to upon the Sabbath; Because every part of this day is of great price, more worth than a whole World; I desire that not the least moment of it may be squandred away, but (as the Disciples after the miracle of loaves) I may gather up with care and conscience, the smallest fragments, that nothing be lost. My God giveth me good measure, heaped up, pressed down, shaken together, and running over; why should I be niggardly to him (to my self indeed, for it is my profit, not his) when he is so liberal, so bountiful to me! I wish in regard the blessed God is not only the Master, but also the Marrow of his day, that no Lords day may satisfie me, without the Lord of the day. Alas, what is the best time, without the Rock of Eternity? what is the best day without the Ancient of dayes? what are the Ordinances of God without the God of Ordinances? what are Sabbaths, Sermons, Sacraments, and Seasons of Grace without the dearest Saviour, but as broken Cisterns, glorious Dreams, or guilded nothings? I have read of a good soul who answered his Friend,

Publique Ordinances to be esteemed the chiefest work of the day.

Delight in it.

Sanctifie the whole day.

Communion with God in Ordinances.

Speak to me while you will, no words can satisfie, except you mention Christ; write to me what you will, it will not satisfie, except in your Letters I may read Christ. O that in no Sermon I might be contented till I hear Christ, and that in no Chapter I might be pleased till I can read Christ: that as the Needle touched with the Load-stone, never resteth till it turn to the North, so my heart may be restless in holy duties, till it turneth to, and hath fellowship with the Lord of Heaven. The Lords day is an excellent resemblance of my future blessedness, wherein I shall enjoy my Saviour fully, and my God shall be all in all to me; Lord, let never this day past without some taste of those celestial pleasures. Meditation on the Works and Word of my God, being a duty most in its prime and season on a Sabbath day, I beg that what time I spare from publique, private, or secret performances, I may imploy to this purpose, that I may behold my God to be infinite in wisdom, power, and goodness in his foot-steps of creation, and stand amazed at that rare Workmanship, those curious contrivances of his (which Angels look into with admiration) that appear in his Masterpiece, that work of Redemption: and for his Word, let my heart be able to say with David, O how love I thy law! it is my meditation all the day.

Watchfulness. I wish that I may watch over my thoughts, words, and actions all the day long; in special, that as when the holy things belonging to the Sanctuary were to be removed, they were covered all over, lest any dust should soil them; so I may cover my heart with such circumspection that no dust of sin may cleave to it. O that I might be so wise and watchfull, that there may not be the least minute of the day wherein I may not either do, or receive some good. Lord, let no Sabbath pass without some saving good to my precious Soul.

Conclusion of the day. I desire finally, that I may not lose the heat of the day in the cool of the Evening; I mean that what good I gain from my God, through his Ordinances in the day, may not be lost by my negligence at night; but that as a wise Commander, I may then double my Guard, and expect with much importunity some evening dews of comfort and grace. O that I might so keep the

the Sabbath of my God, chuse the things that please him, and take hold of his Covenant, that I might so turn away my foot from the Sabbath, from doing my pleasure on his holy day, and call the Sabbath my delight, the holy of the Lord, that I may have (with the Eunuch) within the House of my God, a name better than of Sons and Daughters, even an everlasting name that shall not be cut off. Amen. Isa. 56. 4, 5. and 58. 13.

A Good Wish to the Lords day.

HAil thou that art highly favoured of God, thou map of Heaven, thou golden spot of the week, thou Market-day of souls, thou Day-break of eternal brightness, thou Queen of days; the Lord is with thee, blessed art thou among days. I may say to thee what the Angel said to Daniel, O day greatly beloved. Thou art fairer than all the Children of time, grace is poured into thy lips; God, even thy God hath anointed thee with the Oyl of gladness above thy fellows. Of the Jewish Sabbaths and other Festivals, in comparison of thee it may be spoken, They perish, but thou remainest, and they all wax old as a Garment; And as a vesture hast thou folded them up, and they are changed, but thou shalt (maugre the malice of men and Devils) continue the same, and thy years shall not fail. As the Temple succeeded and exceeded the Tabernacle; this was fleeting, that was fixed, so dost thou all former Sabbaths, they were but morning stars to usher in thee, the Sun, and then to disappear. Other Festivals in all their Royalty are not arrayed like unto thee. All the graces triumph in thee, all the Ordinances conspire to enrich thee; the Father ruleth thee, the Son rise upon thee, the Spirit hath overshadowed thee. Thus is it done to the day which the King of Heaven delighteth to honour. Thou hast not only a common blessing with other days by the law of nature, but a special blessing above all other days, from the love of thy Maker. Let thousands marke thee for their new birth-day; be thou a day (as it was said of that night to the Jews) Luke 1. 28. Dan. 9. 23. Psal. 45. Heb. 1. 11, 12. Exod. 12. 42.

Jews) *much to be Remembred, much to be observed to the Lord for bringing many out of worse than* Egyptian *bondage; be thou*
Esther. 8. 16. *to them a day of light and gladness, of joy and honour and a good day. On thee light was created, the Holy Ghost descended, sin hath been restored, Satan subdued, sin mortified, souls sanctified, the Grave, Death and Hell conquered. O how do men and women flutter up and down on the Week-days, as the Dove to the waters, and can find no rest for their souls, till they come to thee their Ark, till thou put forth thy hand and take them in! O how do they sit under thy shadow with great delight, and find thy fruits sweet to their taste! O the mountings of mind, the ravishing happiness of heart, the solace of soul which on thee they enjoy in the blessed Saviour! They are sorry when the days shorten for thy sake, they wish for thee before thou comest, they welcome thee when thou art come, and they enjoy so much of heaven in thee, that thence they love and look, and long the more for their eternal Sabbath.* Go forth, O thou fairest among Women, and be thou fruitful in bringing forth Children to thy Maker and Husband. Be thou the Mother of thousands and
Gen. 24. 60. of millions, and let thy seed possess the Gate of them that hate them. *Do thou like* Rachel *and* Leah, *build up the House of* Israel, *do thou worthily in* Ephratah, *and be thou famous in* Bethlehem. *Gird thy sword upon thy thigh, O thou mighty and gracious day, and in thy Majesty ride prosperously, because of meekness, righteousness, and truth, let thy right hand teach thee terrible things, let thine arrows be sharp in the hearts of*
Psal. 132. *spiritual enemies, whereby the people may fall under thee. The Lord hath chosen thee, he hath desired thee for his habitation, Thou art his rest for ever; in thee he will dwell, for he hath desired it. Let him abundantly blest thy provision, and satisfie thy poor with bread; let him cloath thy Priests with salvation, and let thy Saints shout aloud for joy; let thine Enemies be cloathed with shame, but upon thy head let the Crown flourish; let Nations bow down to thee, let Kingdoms fall down before thee; Let all the Kingdoms of the Earth become the Kingdoms of thy Lord and of thy Christ; be thou honoured as long as the Sun and Moon shall endure, even throughout all Generations. Thou art thy*

Joseph

Joseph a fruitful bough, even a fruitful bough, by a Wall whose Branches run over the Wall. The Archers have sorely grieved thee, and shot at thee (endeavouring to weaken thy morality) and hated thee, but thy bow abode in strength by the hands of the mighty God of Jacob, from thence is the Shepherd, the stone of Israel; Even by the Lord of Sabbaths who shall help thee, and by the Almighty who shall bless thee with blessings of Heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb; the blessings of this day have prevailed above the blessings of all other days; let them be continued and increased on the heads of this holy and honourable day, and on the head of that day which is separate from its brethren. Let them be ashamed and confounded that seek after thy hurt, let them be turned back and put to confusion that desire thy ruine; let all those that seek thee rejoyce and be glad in thee; let them that love thy sanctification say continually, Let the Lord be magnified who delighteth in the prosperity of his Saints, and therefore hath set apart his Sabbath for their soul-good; Thou (like Jacob) hast got away the blessing from the other days, yea thy God hath blessed thee, and thou shalt be blessed, Blessed are they that bless thee, and cursed are they that curse thee; In a word, the Lord be gracious to thee, and delight in thee; and cause the light of his countenance to shine upon thee; let all thine Ordinances be cloathed with power and be effectual for the conversion and salvation of millions of souls; Let thy name be great from the rising of the Sun to the going down of the same. Finally, farewel sweet day, thou cream of time, thou epitome of Eternity, thou heaven in a glass, thou first fruits of a blessed and everlasting harvest! did I say farewel? A welfare I wish to thee; but O let me never lose thee, or take my leave of thee, till I come to enjoy thee in an higher form, to see the Sun of righteousness (who early on thy morning rose and made a day indeed while the natural Sun was behind) face to face, and to know thy Maker and Master as I am known of him when I shall be a pillar in the Temple of my God, and shall go out no more but serve him day and night, to whom for the inestimable dignity and priviledge of his own day, be Honour and Glory for ever and ever, Amen, Amen.

CHAP. XXIII.

How a Christian may exercise himself to Godliness in natural actions. And first in eating and drinking.

Secondly, AS thy duty is to make Religion thy business in religious so also *in natural actions*. A good Scrivener is not only careful how he makes his first and great letters, his *flourishes*, but also the smallest letters, nay his very *stops and commas*. A Scribe instructed for the Kingdom of heaven, is needful not only that the weightest actions of Gods immediate worship but also that the meaner passages of his life be conformable to Gods law. A wise builder will make his Kitchin as well as his Parlor, according to rule. A holy person turns his *natural* actions into *spiritual*, and whilst he is serving his body he is serving his God. It is said of a Scotch Divine, *That he did eat, drink, and sleep eternal life.* Luther tells, that though he did not alwaies pray and meditate, but did sometimes eat, and sometimes drink, and sometimes sleep, yet all should further his account; the latter as truly, though not so abundantly, as the former: And indeed it is our priviledge that natural actions may be adopted into the family of Religion, and we may worship God as really at our Tables as in the Temple.

Non semper oro, non semper medior, sed vestio, dormio, edo, bibo; hæc omnia si in fide fiunt, tanquam recte facta, divino judicio approbantur. Luth. in Gen. 33.

Saints must not like bruit beasts, content themselves with a *natural use of the creatures*, but use them as chariots to mount them nearer, and cords to bind them closer to God. Piety or Holiness to the Lord must be written upon their pots, *Zac.* 14. 20. *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God*, 1 Cor. 10. 13. *Philo* observeth that the antient Jews made their feasts after sacrifice, in the Temple, that the place might mind them of their duty to be pious at them. It is a memorable expression, *Exod.* 18. 12. *And Aaron came, and all the elders of Israel to eat bread with Moses father in law before God.* In which words we have the great-

Sancti manducant & bibunt in conspectu Dei Origen. in loc:

ness of their courteſie, and the *graciouſneſs of their carriage*. For their *courteſie*, though *Jethro* were a ſtranger, and no *Iſraelite*, yet the Elders honoured him with their company. *And Aaron, and all the Elders came to eat bread with* Moſes *Father in law*. But mark the *graciouſneſs* of their *carriage*, they came to eat bread with him *before God*; that is, *In gloriam & honorem Dei*, to the honour and glory of God, ſaith *Calvin*. They received their *ſuſtenance*, as in Gods ſight, and cauſed their *proviſion* to tend to Gods *praiſe*.

God takes it ill when we ſit down to Table and leave him out, *Zach. 7. 6. When ye did eat* and *when ye did drink*, did ye not eat for your ſelves, and drink for your ſelves? He ſends us in all our food, we live at his coſts and therefore our eating may well be to his credit who is the Maſter of the Feaſt.

The *Jews* according to ſome, had officers at every Feaſt, whom they called *Præfecti morum*; their work was, the inſpection of the gueſts, that none ſhould diſorder themſelves: I muſt tell thee, Gods eye is upon thee every meal, he takes notice whether thy behaviour is as *becometh a Saint*.

And truly friend, it behoves thee to uſe Religion as a bridle in thy mouth, to hold thee in, when thou art eating and drinking. Thy throat is a ſlippery place, and ſin may eaſily ſlip down; It's no hard matter to ſin, whileſt the thing thou art about is not ſinfull. How many *feed without fear*, and thereby fatten themſelves to the ſlaughter, *Jude ver.* 12. We read of ſome whoſe *tables are ſnares*, in which they have been caught by Satan, *Pſal.* 69. 22. *Job* feared his Sons had ſinned in their eating and drinking, *Job* 1. 5. There are more gueſts every meal than thou inviteſt to thy Table. The Devil lyeth in ambuſh behind the lawfull enjoyment, and will certainly ſurpriſe thee before thou art aware, if thou art not watchfull. The fatal wound he gave *Adam* at firſt was in his throat; By getting him to eat, he brought him and us all to die. If *Adam* ſtrengthened with his perfect

original

original purity, was yet caught with this hook; sure I am it concerns thee to beware of the bait: Have a care lest the quinsie in thy throat kill thee. Satan is a subtle Angler, thou art a poor silly Fish; be carefull lest he take thee by the teeth and send thee to the fire.

God hath given thee a rule, as for his Table, when thou art eating of that body which is *meat indeed*, and drinking of that blood which is *drink indeed*, so for thy Table when thou art feeding on ordinary creatures. He sends in the Provision, and he gives thee direction, according to which, and no other, thou mayst use it. A Tenant who holds lands of his Lord, may not use them, otherwise than according to the conditions on which his Lord let them to him, If he do the premises are forfeited. Now the great God, who is Lord of the whole Earth, giveth his creatures to thee conditionally that thou make use of them according to his will revealed in his word; if thou usest them otherwise thou makest a forfeiture, and mayest expect every moment that he should take possession.

For thy direction, I shall here set down the conditions upon which God giveth thee thy food. That thou use it *sacredly*, *soberly*, and *seasonably*.

First, *Thy duty is to eat and drink sacredly.* Piety must be mingled with all thy Provision, or else 'twill be poyson. Grace must spice every cup, and be sauce to every dish, or nothing will relish well: Water taken from the Fountain quickly corrupts, and becomes unsavoury, but in the Fountain it's sweet indeed. Godliness will cause thee to enjoy the creatures in God, the fountain of them, and thereby they will be pleasant to thee.

B. Babington in loc.

The *daily bread* which the *Israelites* did eat, was made of the same Corn with the *shew-bread* which was always before the Lord; to teach us, that we should be holy as in God's sight when we are eating our ordinary bread, *Exod.* 25. 30. Therefore Saints are said to eat *to the Lord*, Rom. 14. 6. As they eat by him, so they eat *to him*.

Thy

Thy piety at meals consisteth, in *begging a blessing* before thou eatest, in *holy expressions* and *affections* when thou art eating, and in *thanks-giving* after thou hast eaten.

1. In *begging a blessing upon thy food.* The creatures on thy Table are Gods creatures, and I must tell thee that thou art more bold than welcom, if thou makest use of his goods, without asking his leave; He expecteth though not to be satisfied for his mercies, yet to be acknowledged and sanctified in his mercies. *Every creature of God is sanctified by the Word of God and Prayer,* 1 Tim. 4. 5. *By the word:* All the creatures were polluted to us by the first *Adam*, but they are purified to us by the second *Adam*. The word of promise to Christ, *the heir of all things*, is our warrant, and seales our permission. *And prayer*; The *word* gives us leave to use them, and *prayer* brings down a blessing upon them. The *Word* sheweth our right to them through Christ, and prayer acknowledgeth Gods right. (Gen. 9. 3.) to them and us. Psal. 8.

Gods blessing only is the *staff of bread*, Exod. 23. 25. *Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God*, Mat. 4. 4. Bread doth not nourish us by its own power, but by Gods Word of promise; He can easily withhold his blessing, and then bread will strengthen no more than chips of boords. *And when I have broken the staff of your bread, ten women shall bake your bread in one Oven, and they shall deliver your bread again by weight, and ye shall eat and not be satisfied*, Lev. 26. 26.

Even Heathen Princes begun their solemn Feasts with *Sacrifice*. The *Israelites* would not eat before *Samuel* came, because he used to bless the *Sacrifice*, 1 Sam. 9. 13. Our blessed Saviour though he were Lord of all, yet would not *feed* before he had looked up to Heaven and blessed the fish, *Mark* 6. 41. *Paul* though amongst many Infidels, yet before meat, *would desire a blessing in presence of them all*, Acts 27. 35. He is worse than an Ox or Ass, who will not acknowledge his owner, *Isa.* 1. 3.

Reader, God can give thee sweet sauce to thy sweet meat, if thou dost banish him thy Table, he can make thy meat

lye so hard and heavy at thy stomach, either by *sickness*, Job 33. 20. or *sorrow*, *Psal.* 107. 17. that thou shalt never digest it whilst thou livest. When thou art at thy merriest meeting, he can send such a mournful terrible message (as to *Belshazzar* carousing in his cups) that shall make thine ears to tingle, and every joynt thou hast to tremble. He can make thy feast to end either as *Adonijahs* in a fright, or as *Absaloms* sheep-shearing in a funeral. When thine heart is merry with Wine, he can summon thee as *Ammon* into the other World. The wisest way therefore is to beseech his company, whom soever thou wantest.

The fruits of trees under the Law, were the three first years *unclean*, the fourth year offered to God, and after that free for the owners. All thy comforts are by reason of sin unclean and cursed to thee; if thou wouldst have them clean and blessed, they must be sanctified by the Word of God and prayer. The Elephant is said to turn up towards Heaven the first Sprig that he feedeth on. O Friend, wilt thou be worse than a beast? For shame be not so Swinish as to feed on the Acrons, and never look up to the tree that bears them.

2. In holy expressions *and affections when thou art eating*. Whilst thy body is filling, thy soul must not be forgotten. Though it be not unlawful at meals to talk of other matters, yet it's pitty Saints should ever meet to eat earthly bread, and not have some discourse of their eternal, Heavenly banquet. How often did our Saviour at such a meeting raise the heart of his company to better meat? *Luke* 5. 31. As their outward man was feeding, he fatted the inward man. When the Publican was at much cost to make him a great feast, he entertains him and the rest too with better cheer; *The whole need not a Physitian, but the sick; I came not to call the righteous, but sinners to repentance.* When one of the chief of the *Pharisees* invited him to his Table, observe how he teacheth the Guests humility, and the Master of the Feast charity, *Luke* 14. 7, 8, 12, 13. His Lips drop Honey to sweeten and make all their Dishes savory. One of the Fathers writes

writeth that the Primitive Christians were so holy in their talk at their Table, that one would have thought they had been at a *Sermon*, not at a *Supper*. *Plato* gives rules for the writing down the Table talk of men, thereby to make them more serious; *Luthers Colloquia Mensalia*, Printed in a large Folio, do abundantly prove that he was not idle when he was eating, but that his *Table* was his *Pulpit*, where he read many profitable *Lectures*; There is scarce a meeting of ungodly men to eat, but the Devil hath his Dish among them. The Drunkards have a song of *David* to sugar their Liquor. The Gluttons have some Taints to fling at Saints as Sauce to their meat. At *Herods* Birth-day Banquet, one Dish served in, was the Baptists head.

Non tam cœnam cœnabat quam disciplinam. Tertul. Apologet. cap. 39.

Psal. 35. 16.

Should not (friend) God have his dish at thy Table? When thou art eating bread, let thy meditation and expression be like his who sat at Table with Jesus Christ, *Blessed is he that shall eat bread in the Kingdom of God*, Luke 14. 15.

Consider Gods bounty and mercy in feeding thee, and clothing thee, when many hungry bellies and naked backs are abroad in the World; how many would be glad of thy scraps! when thou hast asked God leave for his creatures, thou mayst taste his love in the creatures. Mayst thou not gather and conclude if the Streams are so refreshing and satisfying, what refreshment and satisfaction is there in the Well of living waters? If bread be so savoury to an hungry body; how sweet, how savoury is the bread which came down from Heaven to an hungry soul! *Lord, give me evermore this bread.*

Do as the Jews, *They did eat and delighted themselves in thy great goodness*, Nehem. 9. 21. When thou art feeding thy body, delight thy soul in Gods great goodness; Thus (like *Mary* when Christ was at meat) thou mayst break thy box of precious Ointment and perfume the whole room with its fragrant smell.

3. In *returning thanks* when thou hast eaten; Thy duty is to begin thy meals with prayer, and to end them with

praise. Thou canst not give God his due price for mercies, but thou mayst give him his due praise. Though thou art never able to buy them of him, yet thou art able to beg him for them. If thou didst Dine at thy Neighbours Table, thou wouldst think thy self very unmannerly to turn thy back upon him without any acknowledgment of, and thankfulness for, his courtesie. Every meal thou makest is at Gods cost; for shame be so civil as to thank him for his kindness; Saints are compared to Doves, *Isa.* 60. 8. especially for their eyes, *Thou hast Doves eyes*, Cant. 5. Now Doves after every grain they pecke, look upward as it were giving thanks. When God opens his hand, thou mayst well open thy lips; *When thou hast eaten and art full, thou shalt bless the Lord thy God*, Deut. 8. 10. Joel 2. 26.

Do not like the fed Hawk forget thy Master, or like them that go to the Well, as soon as they have fild their Bucket at it, turn their backs upon it; Why shouldst thou forget God when he remembreth thee? *When thou shalt have eaten and be full, then beware lest thou forget God*, Deut. 6. 11, 12. Let not thy fulness breed forgetfulness; you think him a surly beggar, who if he receive but a small peice of bread, shall go away from your doors, and give you no thanks.

The Primitive Christians did *break bread from house to house, and did eat their meat with gladness and singleness of heart, praising God*; Some understand it of Sacramental, others of Corporal bread, *Acts* 2. 46, 47. The Lord Jesus was known by his actions or expressions in giving of thanks, *Luke* 24. 31. Nay the Heathen would acknowledge their Dunghil deities in those outward mercies, *Dan.* 5. 4. *They drank wine, and praised the gods of Gold, and of silver, and of brass, of iron, of wood, and of stone.* Wilt not thou do as much to the true God, as they for their false gods! O let him have all thy *praise*, who sendeth in all thy provision. God takes it very ill when we do not own and honour him as the Author of our Meat and Drink. Because *Israel* was so prided with his Pronouns Possessives, *My bread, and my water, my wool, and my flax, mine oyl, and my drink*, God turns them all into

privation

privatives; *For she did not know that I gave her Corn and Wine and Oyl, therefore will I return and take away my Corn in the time thereof, and my Wine in the season thereof, and recover my wool and my flax*, Hos. 2. 5. 8, 9. Trumpeters love not to sound in those places where they are not answered with a considerable Eccho; God delights not to bestow mercies on those persons who will not return him suitable praise; *those that return things borrowed without thanks, must expect the next time they need, to be denyed.*

I have read a story (in the writings of an eminently pious Minister, who was an eye and ear-witness of the truth of it) of a young man who lying upon his sick bed, was always calling for meat, but as soon as he saw it was brought to him, at the sight of it he shook and trembled dreadfully in every part of his body, and so continued till his food was carried away; and thus being not able to eat, he pined away, and before his death acknowledged Gods Justice, in that, *in his health he had received his meat ordinarily without giving God thanks.* The despisers of Gods beneficence, have been patterns of his vengeance. *He hath remembred them in fury, who have forgotten his favours.*

Some write of the *Jews*, that in the beginning of their Feasts, the Master of the House took a Cup of Wine in his hand, and began its consecration after this manner; *Blessed be thou O Lord our God, the King of the World, which createst the fruit of the Vine*; this they called *Bircath hajain*, *the Blessing of the Cup* (possibly to this *David* alludeth in *Psal.* 116. 13, 14. *What shall I render to the Lord for all his benefits? I will take the Cup of Salvation, and call upon the Name of the Lord*) after the Cup the Master of the House took the Bread and consecrated it thus, *Blessed be thou, O Lord our God, the King of the World, which bringest forth bread out of the Earth*; this they called *Bircath halechem*: At the end of the Feast, the Master called to his Friends, *Let us bless him who hath fed us with his own, and of whose goodness we live*; and concluded with a large Thanksgiving, wherein he blest God, First, *For their present Food.* Secondly, *For their* *Ex T. Fagii in Deut. 8.*

deliverance from Egyptian bondage. Thirdly, *For the Covenant of Circumcision.* Fourthly, *For the Law given by the Ministry of* Moses; And then he prayed, that God would have mercy *On his People* Israel. Secondly, *On his own City* Jerusalem. Thirdly, *On* Sion *the Tabernacle of his glory.* Fourthly, *On the Kingdom of the house of* David *his Annointed.* Fifthly, *That he would send* Elias *the Prophet.* Sixthly, *That he would make them worthy of the dayes of the* Messiah, *and of the life of the World to come.* After this Prayer, the Guests with soft and low voices said unto themselves, *Fear ye the Lord all ye his holy Ones, because there is no want to them that fear him. The young Lions want and suffer hunger; but they that seek the Lord shall want no good thing.*

Alas, alas, how few Gentiles spend half that time in devotion at their Tables, which the pious among the Jews did! Many go from their food as the Cow from her fodder, taking no notice of the Author of it, and like the Idolatrous *Israelites, they sit down to eat and drink, and rise up to play,* Exod. 32. 6. They sit down to Eat and Drink, and rise up to play the Beast, to play the *Atheist.*

Remember every creature of God is good, if it be *received with thanksgiving,* 1 Tim. 4. 4. but this thanksgiving must not be only in thy words, but also in thy works; thy unblameable conversation, and thy charitable contribution, must speak thy thankfulness. When the Master hath fed the Servant, he expects that he should go about his business, and do the work appointed him. That strength which thou receivest from God, must be improved for God; It's good to bless God with thy lips, but best of all to bless him with thy hands and in thy life; God will judge of thy thankfulness by thy conversation. Think thus with thy self, *This is the God that feedeth me, that satisfieth me with good things; how sweet, how comfortable are his mercies! What sweet refreshment have I had from the creatures, when some better than my self want food, Others have it, but their lives abhor bread, and their souls dainty meat. Why should I not love, fear, and trust, and serve this God! I will walk before the Lord in the*

Job 33. 20.

the land of the living. O be ashamed to live at Gods cost, and to do Satans work; Be not like the young Mulets, which when they have sucked their fill, turn up their heels and kick at their Dam. Further, thy duty is to manifest thy thankfulness by supplying the wants of the needy. *Job* would *not eat his morsels alone, but the Fatherless had a share with him, Job* 31. 16, 17. The forementioned Author observes, that the Heathen were not forgetfull (when they were feeding) of their absent friends. Gods hand is open to thee; why should thy heart and hands be shut against the hungry bellies and naked backs? Thy goods extend not to Gods Person, therefore they must to Gods poor, *Psal.* 16. 2. Have a Monitor within thee, to call upon thee when at meals, *Remember the poor, Remember the poor; Remember poor Christ, and hungry Christ, and naked Christ*; by this test he will try thee for thine eternal estate, and upon the neglect of this, he will sentence thee to the eternal fire, *Matth.* 25. 41.

If thou art a rich person, do thou frequently minde this duty. *Great House-keepers* must be *Good House-keepers*; All must contribute (according to their abilities) to the Poors necessities; but where God gives much, he requires much; he expecteth an Harvest suitable to the seed he soweth. It is credibly reported of Mr. *Sutton*, Founder of *Suttons Hospital*, that he used often to repair into a private Garden, where he powred forth his Prayers unto God, and amongst other passages was overheard, frequently to use this expression, *Lord, thou hast given me a liberal and large Estate; give me also an heart to make a good use of it.* I am confident, an heart to use wealth aright, is a greater mercy than the greatest heap of wealth; I had rather have a little, with an heart to improve it for God, than much, than millions without such an heart. *Make thee friends of the unrighteous Mammon, that when thou fails thee, thou mayest be received into the Celestial habitation.* When *Dyonisius* the *Syracusian* Tyrant saw what heaps of Gold and Silver his Son hoarded up in his Closet, he asked him *what he meant to let it lie there,* *and*

Fullers *Church Hist. of Brit.*

Justin. lib. 21.

and not to make friends with it, to get the Kingdom after his death; O Son, saith he, thou hast not a spirit capable of a Kingdom. The ruin of many a rich mans wealth will eat his heart with pain and torment in the other World, and the Apostle calls upon such, *to weep and howl for the miseries that are coming upon them*, James 5. 1, 2, 3, 4. God findeth fault with them that could fare on the finest bread, and fattest flesh themselves, and yet forget the afflictions of others, *Amos* 6. 5.

How many riotous rich men are there, that though they cannot eat and drink all with sobriety, will rather spoil it by gluttony and drunkenness, than let the poor have part with them; like Children who will rather crumble away their Food, than impart any to their fellows! O how justly was the rich man *denyed a drop* in the other World, when he *denyed a crum* in this World; How many covetous Muckworms, like Hogs are nourished only to be destroyed! they are good for nothing whilest they are alive; the Hog is neither good to draw as the Ox, nor to bear us as the Horse, nor to cloath us as the Sheep, nor to give milk as the Cow, nor to keep the House as the Dog, but good only to be killed. Such are these scraping wretches, good for nothing till they come to the Knife. Like barren trees they do but cumber the ground, and serve for no use till they are cut down for the unquenchable fire. And truely, their hearts will never bewail him dead, whose bowels did not bless him alive. His life did not deserve a prayer, nor his death a tear, who laid out that to serve his *pride*, which God laid in to serve the *poor*.

Willet. Hexap. in Levit.

Reader, if God have dealt thee a considerable portion of outward good things; consider, that thou art but Gods Factor, he is the Merchant. The Factor knoweth, that the goods transported to him are his Masters goods, and he must dispose them according to directions from his Master. All thine Estate is Gods, thou art but his Servant, his Factor; he gives thee order in his Word to dispose it thus and thus, to such poor members of Christ, so much to one, and so much to another, and he will shortly reckon with thee how thou

obeyest

obeyeſt his directions; and if thou forbeareſt charity now, thou wilt then be counted and found as real a thief, before the whole world, as ever ſervant was that put hundreds into his own purſe which his Maſter appointed him to pay to other perſons. *Withhold not thy goods from the owners thereof*; Prov. 3. 27. from them to whom it is due, either by the law of juſtice, or by the law of love, *Rom.* 13. 8. And truly Charity is the beſt way to plenty; He gets moſt that gives moſt; He that ſoweth liberally, ſhall reap liberally.

I have ſometimes conſidered with my ſelf and wondred why *Nabal* ſhould be ſo exceeding churliſh to *David* as not to ſpare of his ſuperfluities to ſupply *Davids* neceſſities, when *David* had been ſo exceeding civil to him as to preſerve his flocks in ſafety from the rage of hungry Souldiers; But when I marked well the ſtory, I quickly found the cauſe of *Nabals* covetous carriage; He looked upon himſelf as Maſter of his eſtate, and not as Gods ſervant to improve it for his profit and praiſe; *Shall I take my bread, and my water, and my fleſh, and give it to men whom I know not whence they be?* 1 Sam. 25. 11. Had he but had ſo much grace as to have called it *Gods bread*, and *Gods water*, he would have diſpoſed it according to Gods word, and not have denied a poor perſecuted Saint; but becauſe he counted it his *own proper wealth*, therefore it muſt be diſpoſed according to his own pernicious will.

Reader, look upon thy ſelf in regard of thine eſtate, only as a ſervant in truſt, which thou muſt ſhortly give an account of, and then *to do good and to diſtribute thou wilt not forget, as knowing that with ſuch ſacrifices God is well pleaſed*, Heb. 3. 16.

Secondly, *Thy duty is to eat and drink ſoberly. The grace of God which bringeth ſalvation, hath appeared to us, teaching us to live ſoberly in this preſent evil world*, Tit. 2. 12. This ſobriety reſpecteth both the quantity and the quality of thy dyet.

Firſt, Thy duty is to be temperate as to the *quantity* of thy dyet. *Reaſon* is content with a little, *Religion* with leſs. Although no certain proportion of food can be preſcribed to men, for thoſe ſhowers which drown the clay vallies,

do hardly quench the thirst of the sandy hills? Neither the bodies of men, nor their stomacks are all of a size; yet this is a certain rule, for a man to eat or drink so much as to oppress nature, and to unfit himself for prayer, is a degree of intemperance. God gave man food to further, not to hinder him in his general, and particular calling; and surely they sin who feed till like fatted horses, they are unfit for service. *Tertull.* speaking of the carriage of the Primitive Christians at their meals tells us, *They do not sit down before they have prayed; they eat as much as may satisfie hunger, they drink so much as is sufficient for temperate men, are filled as they do remember they must pray afterwards.*

Non prius discumbitur quam oratio ad deum praegustetur; editur quantum esurientes cupiunt; bibitur quantum pudicis est utile, ita saturantur ut qui memimerint etiam per nostem sibi adorandum deum esse. Tertull. Apologet.

Christians may *cheer* nature, but they must not *clog* it. It is a great privilege in the charter granted us by the King of Kings, that we should have *dominion over the creatures*; but it will be a sordid bondage if we suffer them to have *dominion over us*, instead of being our servants to become our Masters. *Psa.*8.5,6,7. God in the very framing of man, intended him for temperance by giving a little mouth, with a narrow throat, and a lesser belly than other creatures; And in mans charter which speaks his leave to slay the beasts in Gods forrest, observe in what tenure it runs; *Every living thing that moveth shall be meat for you* (There is the general concession) *even as the green herb have I given you all things* (here is the special limitation,) That is, saith an Expositor, to use them soberly and moderately, not to gluttony and excess.

willet. Hex. in gen.

It is an abominable shame to a Saint to be a slave to the beast in him, his sensitive appetite. He that striveth for the mastery, *is temperate in all things.* Beasts seldom surfeit at their food, never sin. *Epicurus* who esteemed mans happiness to consist in pleasures, was yet very temperate, as *Cicero* and others observe. *Socrates* was wont to say, *That evil men live that they may eat and drink, but good men eat and drink that they may live.*

Some of the Heathen did very much hate excess, either in eating or drinking. The old *Gauls* were very sparing in their diet, and fined them that out-grew their girdles. *Drunken-*

by *Solons* law, was punished with death. The *Spartans* brought their children to loath drunkenness by causing them to behold the beastly behaviour of their servants when they were drunk.

But how many nominal Christians, in regard of temperance come short of heathens! *Wo to the drunkards of* Ephraim, *of* England (God hath a cup of red wine, of pure wrath, and these must drink the dregs thereof) how doth this iniquity abound! men drink healths so long till they drink away their health and their heaven too? Some mariners observe that as the waters grow shallower (the Sea losing) about the coasts of *Holland* and *Zeland*, the waters grow deeper (the Sea gaining) about the English coasts. Whether drunkenness ebb in *Holland* or no, I know not, I am sure it floweth in *England*. We may complain, as *Diogenes Laertius* of his country men, that when they went to sacrifice to *health*, they did then most riotously abuse health.

There was a street in *Rome* called *Sobrius vicus*, *The sober street*, because there was never an Ale-house there: But how few Towns have we which may be called *sober Towns*, because there are no drunkards there!

Reader if thou art one guilty of this sin, for the Lords sake bethink thy self speedily, dost thou know what thou dost? Thou wrongest thy *body*. Vermine abound, as Rats and Mice, where there is much Corn; and Diseases abound in bodies given to excess. Too much wood puts out the fire. Meat kills more than the Musket; The glutton digs his grave with his teeth, and the drunkard drowns himself in his cup. *Stratonicus* spake fitly of the *Rhodians*, *They build their houses as if they were immortal, but feed as if they intended to live but a little while.*

Spare diet is the best cordial of nature; *Moderate fasting is the best physick.* He that riseth with an appetite, secures his digestion: It was said of Queen *Elizabeth*, *That she ever rose with an appetite*, and that *Edward* the sixth was wont to call her, his sweet sister *Temperance*, and she lived seventy years. *Gallen* lived 140 years, and almost all the time without *Camb. Brit. Eliz.*

out any sickness, and this natural reason is given, *that he did never eat his fill.*

It wrongs thy estate: *The drunkard and glutton shall come to poverty*, Prov. 23. 21. Their throats are open sepulchers to bury their estates in. *Diogenes* when he heard of a drunkards house to be sold, cried out, *I thought he would ere long vomit up his house.*

It wrongs thy *Soul*: After rioting and drunkenness, followeth *chambering and wantoness*, Rom. 13.12. and wo, and sorrow, and wounds without cause; look not upon the wine, at last it biteth like a Serpent; thine eyes shall behold strange women, and thine heart shall utter perverse things, *Prov.* 23.20. Excess turns men into Swine, and then they are for legions of devils. Intemperance calls off the guard (thy watchfulness) and then the enemies may enter thick and threefold. They that are not *sober*, cannot be vigilant, 1 *Pet.* 5. 8.

Tabulas legis quas accepit abstinentia, conteri fecit ebrietas. Amb. cap. 6. de Ebri. Aug. Confess: lib. 10.

How unfit is a man in his intemperance for any duty. *Ambrose* observes, As *Moses* received the tables fasting, so he broke them when the people had been feasting, judging them at that time very unfit to hear the law.

It may be thou art not a drunkard, but yet usest to exceed in eating. *Austin* avoided the sin of drunkenness, *sed crapula non nunquam surrepit servo tuo; he sometimes transgrest in eating*; but *Lord*, saith he, *thou hast taught me to use my meat as my medicine.*

Epicharmus calls the Ass-fish ἐκτραπελόκεστον such a one as varieth from the ordinary course of nature.

Let the rational faculty command they sensitive; consider how contrary to reason it is for a man, like a Dolphin, to have his *mouth in his maw*; and like the Ass-fish, to have his heart *in his belly*; and how contrary to Religion it is, to have the *Kitchin* for thy *Church*; a *Table* for thine *Altar*, and the *Belly* for thy *God*, Luke 21. 34. *Take heed lest your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.* God alloweth us sometimes a liberal use (as in days of Thanksgiving, and at Marriages) but never a lustful abuse of his Creatures.

Secondly, Thy duty is to be temperate as to the *quality*

of thy diet. Though here no certain quality of food can be set down, God allowing something to the conditions, and much more to the weakly and sickly constitutions of men, yet in general this must be observed, that we *make not provision for the flesh*, Rom. 13. 12. We may *preserve the flesh*, but we must not *provide for the flesh*; Our Enemy is strong enough already, we need not put more Weapons into his hands. To *live after the flesh*, is the sign of a sinner, *Rom.* 8. 13. It's intemperance for a person in health to study and strive how he may gratifie his Palate. The Spirit of God calls it a *sowing to the flesh*, Gal. 6. 7. The Husbandman plots, contrives, and labours, how he may sow his seed to his best advantage. A *Fleshmonger* will be meditating in the morning before he riseth, with what art his Dinner may be so sauced and drest, that if possible he may excell a beast in carnal delights; he is sowing early, that he may reap liberally. *The Christian may take his food, but his food must not take him.* It's sinfull to be given to our appetites. It's not unlawfull to eat dainties, but it is unlawfull to set the minde upon them. We may receive them into our stomachs, but not into our hearts: *When thou sittest to eat with a Ruler, consider diligently what is before thee, and put a Knife to thy throat, if thou be a man given to appetite, be not desirous of his dainties, they are deceitfull meat.* Prov. 23. 1, 2, 3. In which words we may take notice. 1. Of a supposition, *If thou be a man given to appetite*; For a man to be given to *Wine*, it notes his extraordinary love to, and liking of that liquor. For a man to be *given to Women*, it speaks his excessive care and endeavour to enjoy that brutish and ungodly pleasure. For a man to be given *to prayer*, *Psal.* 109. 4. it speaks Prayer to be his trade, his imployment, the work which he chiefly minds and pursueth. For a man to be given *to God*, Rom. 12. 1. it notes the Soul to be wholly at Gods service; to go when God bids him go; to come when God bids him come; so for a man to be given *to his appetite*, it implyeth that all his projects are to please his Palate, he is a Caterer for the Flesh, wholly subject to

that sense, altogether at the devotion of his appetite; our appetites are given to us, but we must not be given to our appetites; as *Heliogabalus*, who was served in at one meal with 7000 Fish, and 50000 Fowls: And 2. here is an imposition, *Be not desirous of his dainties*; this is a dissuasion from the former irregular affection. We may eat and *digest dainties*, but we may not crave and desire dainties; God made man not for *fleshly dainties*, but for *spiritual delights*; It is a beastly principle and practice, so to be at the command of Provender, as *Apicius* the Roman, who wrote ten books of directions how to set forth a Feast with all sorts of dainties, and it's said the expences of his Kitchin amounted to two millions of Gold. 3. Here is a Position. For *they are deceitfull meat*. The desire of dainties is a deadly desire. There is murder under the meat; Ordinary (nay *Manna* extraordinary) fare would not satisfie the sweet-tooth Israelites; they lusted for Quails, but God gave them their desire, they had flesh and death together. Some read the former verse thus, *Thou puttest a knife to thy throat, if thou be a man given to appetite*. To pamper the body, is the way to destroy soul and body too; Dainties entice to excess. He that erreth in the quality of his food, will quickly exceed in the quantity. They that plot night and day to please the flesh, declare publiquely that they have nothing of the Spirit; *sensual, not having the Spirit*, Jude v. 19. The Flesh and the Spirit are like two Buckets in a Well, as the one mounts up, the other falls down. There is a flat opposition between *sowing to the flesh, and sowing to the Spirit*, Gal. 6. 7. Nay, the Apostle is express in the mention of this kinde of intemperate men, *They serve not the Lord Jesus Christ, but their own bellies*, Rom. 15. All the Servants of Christ are Soveraigns over the flesh. Ordinances are ineffectual to persons that are sensual; Rain falls off, as it falls on, upon an Oyled post. When the waters of the Sanctuary flowed, the Miry places (that is sensual hearts) could not be healed, *Ezek.* 47. 11. *Behemoth* lieth in the *Fens*, that is, saith an Expositor, the Devil in fleshly men, *Job.* 40. 21. *Epicurus*, saith one, whilest

whilst he favoureth his fleshly palate, doth neglect the heavenly palace.

There is a distinction of diet to be considered, in regard of bodies, in regard of estates, and also in regard of times; all which piety and prudence must direct the Christian about: But sure I am it is a duty to *keep under the body*, and to bring it into subjection, 1 *Cor.* 9. 27. They that acquaint us with the Jewish customs, tell us that their Ordinary meals were neither many in a day, nor costly; they were called *Arucoth*, which signifieth such *ordinary fare as travellers have in their journey.*

ὑπωπιάζω, I club it down, beat it black and blue.

The Feast which *Moses* made for his Father in Law, and the Elders of *Israel*, is called *bread.* Exod. 18. 11. So also the entertainment of Christ at the House of one of the chief of the *Pharisees*, *Luk.* 14. 1, 2. and the daily fare of the Disciples, *Acts* 2. 46, 47. *Elijah* could be content with a Raven for his Cook. *Daniel* fed and thrived upon Pulse, he looked fairer by it, than those that did eat of the Kings fare. *Brown bread and the Gospel are good cheer*, said the Martyr. *John* the Baptist could live upon *locusts and wild honey.* The Apostles had some *ears of Corn* for a Sabbath dayes Dinner. Though God is pleased out of mercy to afford us better Provision, yet our work must be to minde moderation. O how great a curse is it for thee like *Cham* to be *a servant of servants*, a servant to thy belly, which should be a servant to thee! Thy soul in such a body, is but a bright *Candle in a greasie Lanthorn*; How much was that speech below a rational creature, which *Philoxenus* uttered, *I wish that I had the throat of a Crane, that the pleasure of my taste might last the longer!* The Spider is little else save belly, but she is full of poyson.

Besides, it will be a poor account which such men can give for their expences this way at the great day. God giveth us our wealth for necessaries, conveniencies and moderate delight, not for prodigality and luxury; *Heliogabalus* made whole meals of the *tongues of Singing-birds and Peacocks, and brains of costly Creatures*; He used to say, *That meat is not*

savoury,

savoury, whose sauce is not costly. Many men have sold all their Lands for their Kitchin.

What a pattern doth the Heir of all things give us of Providence, *Joh. 6. 12. Gather up the fragments that remain, that nothing be lost.*

Some indeed are *Debtors to their Bellies*, they pinch and pine them with penury, not allowing them what Nature requires, whose Gold is their God. They are worse than *Cannibals*, eating their own flesh. He that *is cruel to his flesh, troubleth his own house*, Prov. 11. 17. But the bellies of most are debtors to them, receiving much more than is fit or due, as if they had been born to bow down to, and worship their bellies.

If *Esau* had the Title of *prophane* for selling his birthright for a mess of Pottage when he was hungry, *Heb.* 12. How prophane then are they that sell their Estates, and Reason, and Health, and Souls, and Saviour, and Salvation, and all for a moments brutish pleasure, intemperate eating or drinking.

Our Lord Jesus commandeth his Disciples not to be curious about their diet; *Whatsoever is set before you eat*, Luk. 9. If it be wholesome, though it be not toothsome, accept it. The *Turks* will drink no Wine, because *Mahomet* their false Prophet forbids it. Reader, be thou temperate both in regard of the quantity and quality of thy Food, because the blessed Jesus, the true Prophet of his Church commandeth it.

Thirdly, Thy duty is to eat and drink seasonably; We read of eating *in due season*, Eccles. 10. 17. As there is a season for spiritual actions, when they are most profitable, so there is a season for natural actions, when they are most proper; It's a foul fault, not to observe fit hours for our food. Our diet is unseasonable, when we begin the day with it. There is a wo to the Nation whose *Princes eat in the morning*, Eccles. 10. 17. and a wo to the persons that *rise up early in the morning to follow strong drink*, Isa. 5. 11. It is a bad sign when men leap out of their *Beds* into their *Butteries*, and like

like Children call for their breakfasts as soon as they are up. The Servant must wait on his Master till he hath fed; *After him is manners.* The body must wait on the Soul till that hath broke its fast, and had some spiritual refreshment with the blessed God. *The bodies place is after, not before the soul.* The first of the day must ordinarily be given to the *Ancient of dayes*; God hopeth to hear from men, before either their Butlers or Cooks hear from them. He expecteth that we should serve him before we serve our selves, though indeed our serving of him is the only serving of our selves. *Molleris* observeth that *David* thence pleaded for early protection, because he was early at his Petitions. He was early in the morning at his prayer, and therefore he hoped that God would not come late at night with his answer. *Moller. in Psal. 5. 3.*

Food is unseasonable when one meal treads upon the heels of another, like *Jobs* Messengers. The Holy Ghost speaks of some that are early up at it, and continue at it till night, *Isa.* 5. Some make but one meal (as it were) all day; If either meat or drink be offered them, they can no more refuse it, though they were full before, than a Dog his bones. Like Children and Chickens, they are always feeding: Too much Oyl puts out the Lamp.

Men eat and drink unseasonably, when they turn the night into day; and when God and Nature call them to rest, they ordinarily like the *Roman* Glutton, spend that time in pampering their bodies. I have read of one that boasted he had not in so many years seen the Sun.

The *Dutch* will sit at a Wedding-Feast, from Eight at night, to Four in the morning, rising in the interim two or three times to ease nature, and then to their Dainties and Sweet-meats again. They are industrious on the water, and gluttonous on the land. Reader, I hope though they are prodigal, yet grace hath taught thee to be more provident of thy time.

CHAP. XXIV.

How a Christian may exercise himself to Godliness in his Apparel and Sleep.

Apparel and *Sleep* being of less concernment than some other subjects, I shall speak but little to them; yet because in these things we must walk by the rule of Gods Word, I shall not wholly omit them. And first for *Apparel*. The Saints *outward*, as well as his *inward* cloathing must be sacred: Spiritual Priests do all wear (in a sense) holy Garments. Sin may cleave to our cloaths; The Leprosie was not only in the *Israelites* houses, but also in their habits, *Lev.* 13. Some persons carry the Plague up and down in their Rayment, their *Garments are spotted with the flesh*; with pride, and wantonness, and prodigality. A Christian may manifest grace in his Garments; he may clothe his soul in covering the nakedness of his body; his Garments may *smell of Myrrhe, Aloes and Cassia*, Psal. 45. As under the Law the cloaths of Gods people were washed and purified Ceremonially; so our apparel under the Gospel (if we observe Gods Counsell about it) must be clean and pure spiritually. For thine help herein Reader, I shall speak briefly,

Exod. 19. Numb. 11.

1. To the *ends* of *Apparel*, which must be minded.
2. To the *sins* about *Apparel*, which must be avoided.
3. To the *vertues* (in *Apparel*) which must be manifested.

First, To the *ends* of *Apparel*, which are four.

1. To *cover our nakedness*. Innocency at first was man's comely Robe, in comparison of which the richest cloaths are but nasty rags; Ah how lovely did he look in that Heaven-spun attire! In his primitive splendor, the most gaudy and costly apparel, would have been but as a *Cloud* over the face of the Sun, or a course *Curtain* over a beautifull *Picture*.

But ſin cauſed ſhame, and ſhame called for cloaths to cover it, *Gen.* 3. 7. *They knew that they were naked, and they ſewed Fig-leaves together and made themſelves aprons.*

2. *To defend our bodies from cold.* Cloaths are a great ſhelter againſt the ſharpneſs of the Air, and Weather. Some mens Coats are *Piſtol-proof*; all mens cloaths ſhould be *Weather-proof*; God knew that *Adams* Fig-leaves were as far from keeping his body warm, as from hiding his ſoul-wickedneſs; and therefore made him a *coat of skins*, Gen. 3. 21. This end of Apparel is mentioned, *Prov.* 31. 21. *She is not afraid of the Snow for her Houſhold, for all her houſhold are cloathed with Scarlet.*

3. To *adorn us*. *Cloaths* render men more *comely*. A decent habit is handſome, naked Ghoſts are frightfull. *Thoſe members of the body which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely parts have more abundant comelineſs*, 1 Cor. 12. 23. *Vide Diodati in loc. v.* 24.

4. To *diſtinguiſh Sexes and Perſons*. One end of Apparel is to difference *Sexes*; The Law of Nature, and the cuſtom of all Nations, do teach a diſtinction between the Habits of Men and Women. God himſelf in Scripture doth expreſly command it. *The Woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a Womans Apparel: for all that do ſo, are an abomination unto the Lord thy God*, Deut. 22. 5. Thoſe that have worn the Apparel of women as *Caligula*, *Clodius* and others, have been noted for the worſt of men.

Another end of Apparel is to diſtinguiſh *perſons*. The Nobility among the *Romans*, were anciently diſtinguiſhed from the meaner ſort by their Ornaments about their Shooes; As God hath made a difference among men, ſome are high, ſome are low, ſome are rich, ſome are poor; ſo doth he alſo allow a difference in their Apparel, *Behold they which are gorgeouſly apparelled, are in Kings Houſes*, Luk. 7. 25. Robes and Rich attire become Judges, and Juſtices. They are honourable additions to their Office, and cauſe reverential apprehenſions of their perſons. The habits of men ſhould be

suitable to their conditions and honours, *Dan.* 5. 29. *Esther* 8. 15. *Gen.* 45. 42. As it is sinfull for men to go above their abilities, so it is sordid for men to go much below their Estates and places; such draw contempt on their persons. *Charles* the fifth, Emperour of *Germany*, being to make a Royal entrance into *Millane*, there was great preparation made for his entertainment, the Houses and Streets were beautified and adorned, the Citizens drest in their richest attire, and a golden Canopy prepared to be carried over his head, and a great expectation to see a glorious Emperour; but when he came into the City in a plain Cloak, and with an old Hat on his head, the People would not believe their eyes, but still asked *which was he*, and laughed at themselves for being so much deceived.

Lips. Exem.

Secondly, The *vices* about our *apparel*, which must be avoided, 1. *Pride*. Pride is a moth which is soon bred in fine garments, but a Christian will consider, that the meanest apparel is Natures *garment*, and the best but sins *garnish*; The *pedigree* of our raiment must be remembred to allay our *pride*. Our richest cloaths are characters of reproach; and as *Adams livery*, they are an implicit confession of our *sin* and *shame*. The *dim-sighted* person is not *proud* of his *spectacles*; nor he who hath lost one eye, of the *plaister* which covereth it. When the *thief* looketh on his *fetters*; he thinketh of his *felony*, which was the cause of them; When we behold our *habits*, we may well be *humble*, reflecting upon our apostacy, the cause of them; Before the Fall, *Adam* and *Eve were both naked, and were not ashamed*, Gen. 2. *ult.* A *murderer* hath as much reason to be proud of his *halter*, as a man of his *habit*.

Beside, the *matter* of our cloaths is considerable; We are beholden to the beasts for them, what are they but the *skin*, *hair* or *wooll* of beasts? and the *finest* but the *spittle* of the *silk-worm*? Alas, what a pin is this to pierce the Bladder of pride, and abate its swelling? One would think if this weed should grow, it must be like the *Miscletoe* out of the *rocks*; for here is not the least *earth* to breed or feed it, not the least cause for it.

This

This pride consisteth *inwardly* in mens valuing themselves the higher for their habit, which indeed is Childish: They discover their want of wit whose spirits rise with their garments, as the boat with the waters. The dogs that kept *Vulcans* Temple, fawned upon a good suit, but if a man came in ragged apparel, they would tear him in pieces. They are bruitish who judge either themselves or others to have real worth from the bravery of what they wear. Pride is manifested outwardly, by mens readiness to follow *new fashions*. It is no commendation to English men that they are French mens *apes*. *A la mode de France*, is most in the Gallants mouths: *But they who borrow* (saith one) *fashions of Egyptians, may meet with their botches and boiles.* They who affected the *Babylonian finery*, had with it the *Babylonian fetters*, Ezek. 23. 15. *I will punish the Princes, and the Kings children, and all such as are cloathed with strange apparel*, Zeph. 1. 8. God speaketh of them, who in their cloaths imitated the *Egyptians*, or the *Babylonians*. Though they were never so high, (*Princes and Kings children*) yet being vain in their habit, they were sure to feel the weight of Gods hand; *I will punish them*. Idolaters are no fit measure for Gods people to make their cloaths by. The Prophet *Isaiah* draweth up an Inventory of the Ladies wardrobe in *Jerusalem*, and pronounceth both a sharp objuration and severe commination against them for their twinkling with their eyes, and tinkling with their feet, for their lofty gate, and stately garb, *Isa.* 3. 18, to 24. We may read there what strange fury God hath for strange fashions. *The daughters of London* (saith one) *do in pride of countenance and carriage, far exceed the daughters of Sion.* Alas how many men are drest like *Poppets* in a play, and women like *Bartholomew babies*. Some that are professours, by their antick habits (which are the covers of their shame) become a shame to their profession.

Obwhat enemy of thine hath taught thee so much vanity? said Mr. *John Fox*, to his Son returning from his travail, and attired in a loose outlandish fashion. *Hist. of modern Divin. Willet Hexa. in Levit. Prodigus est animi vitio retinenda profundens.*

2. *Prodigality* in our apparel must be avoided. A man must cut his suit according to his cloath. I mean, his apparel must not be above his rank and estate. Some men

famish their bellies to make their backs fine; others turn their rents into ruffs, their riches into robes, their lands into laces, and hang (as *Seneca* saith) two or three Lordships in their ears; that when they have their best cloaths on, we may say of them, *They are in midst of all their wealth.*

Prodigi singuli aribus bina aut terna pendent patrimonia. Senec.

Even those whose *honor* may allow richer garments than the vulgar, ought to distinguish betwen *prodigality*, and what is suitable to their *places*. *Alcisthenes* had a costly cloak sold by *Dionysius* to the *Carthaginians* for an 120. talents. *Heliogabalus had rich apparel, yet never wore it twice, his shoes were embellished with diamonds, his seats were strewed with muske and amber, his bed was covered with silver and gold, and beset with pearl.* But *Augustus Cæsar* was much on the other hand, and wore no other garments than what his wife, his sister, or his daughter, made him; and being asked the reason, answered, *That rich and gay cloathing was either the ensign of Pride, or nurse of luxury.* So *Alexander Severus*, Emperor of *Rome*, did alwaies cloath himself in ordinary apparel, saying, *That the Empire did consist in vertue, not in bravery.*

Suetan.

Lipsi. Exem. p. 184.

The ancestor of us all was clad in leather, *Gen.* 3. 21. and so were the Lords *worthies*, of whom the world was not worthy, *Heb.* 11. 37. Though now every servant forsooth must be clad in silk, and for gallantry outvie their Lady. It is recorded as a peice of high presumption, of *Hubert* Archbishop of *Canterbury*, that when King *John* had put his courtiers into a new livery, he put his servants into the same; but in our days presumption and prodigality exceed; for Peasants can be more gaudy than their Prince. The *Peacock* hath more *gay feathers* than the *Eagle* the King of birds.

Speed.

A wise man that dwelleth in an hired house, having no certain time of abode in it, will so far take care of it, that it may be a shelter to him against the weather, and possibly that it be neat and handsome; but he will not be at the cost of curious ornaments or rich pictures, because he knoweth not how soon he may have warning to be gone. Our bodies are the houses of clay in which our souls dwell; we know

not

not how soon death may seal a leale of ejectment and turn our souls out of doors; it is prudence to fence our bodies so well with garments, that they may be defended against the cold, yea to be cloathed somewhat suitable to our conditions; but it is extream folly to be prodigal in garnishing our earthly tabernacles, when (it may be) this night our souls shall be required of us. Confident I am that Taylors long bills, and their poor neighbours short coats (who have scarce enough to cover their nakedness) will be little for many rich mens credit at the day of Christ. Reader, if thou art a wealthy man, remember this note whilst thou livest, *That one plain coat bestowed on the back of the poor, will become thee better at this day, and yield thee more comfort at the last day, than twenty silver laced ones, on thy own back.*

Vestium curiositas, morum & mentium deformitatis indicium est. Bern.

There is another thing to be avoided about *Apparel*, and that is *curiosity and wastful expence of time.* Excessive outward neatness is often accompanied with excessive inward nastiness. *Seneca* speaketh of some that spend all their morning, *inter pectinem & speculum*; *between the comb and the glass, and are more troubled at a tangle in their hair, than at a disorder in the Common-wealth.* How many in our days spend the whole Forenoon in decking their dying bodies, and leave no time to dress their immortal souls, they spend that precious time between the *comb* and the *glass*, which should be spent between *Prayer and Scripture*; These painted carkasses will tell us, that if they can but dress themselves by dinner time, it is as much as they desire. Alas poor souls, what will they do when they come to enter into their eternal estates, when time shall be no more! A dying bed (if their consciences be but awakened) will teach them to value time at an higher rate, and make them know that a commodity of such worth is not to be wasted.

Cultus magna cura, virtutis magna incuria Cato.

3. I shall speak to the vertues in *Apparel* which must be manifested.

1. *Modesty.* One end of Apparel is to cover our shame and nakedness; those therefore that discover their naked necks and

and breasts, cross this end, and glory in their shame. Such *women proclaim their wantonness*. Lascivious habits are unhandsom and unholy; *That women adorn themselves with modest Apparel, with shamefacedness and sobriety, not with broydered Hair, or Gold, or Pearls, or costly array*, 1 Tim. 2. 9. Modesty is a womans special beauty, and a needful vertue in them that are the weaker *Vessels*. As some tempt men to folly by their tongues, so others by their attire; this the very Heathen were so sensible of, that *Zaleucus* the Law-giver of *Locris* enacted, *That no woman should be attended with above one Maid in the Street, except she were drunk; that she should not wear embroyd-red nor undecent Apparel, but when she intended to play the Whore.*

2. *Gravity*, Antient men, those that are in seats of justice, and professors, must not take up every new-fangle fashion. Cloaths of light colours on their backs will not be comely. *Joseph* a child might be handsom enough in a particoloured coat, but not so a man. When a grave Roman petitioned the Emperour for a favour, and was denyed, and had afterwards coloured his hair, shaved himself, and in light cloaths requested the same courtesie, he was wittily answered by *Cæsar*, who understood the fraud, *I denyed your Father yesterday, and should I grant it you to day, he might take it ill.*

Christians must be much guided by the credit of Religion. Whatsoever things are of good report is both a general and a special rule for a Saint to walk by in all such things.

There may be excellent use of that place, *Rom.* 12. 2. *Be not conformed to this World* μὴ συσχηματίζεσθε, *Beza* translates it, *fashion not your selves.* I love not affected singularity, but I like a Christian Gravity, both in countenance, carriage, and attire.

3. There is another thing which a Christian must have a respect to in his Apparel, and that is his calling and ability. It is dishonourable both to a mans person and profession, when God hath ranked him among the rich, for him to rank

rank himself among the poor and ragged. Of *Lewis* the 11. King of *France*, it is written in his Chamber of Accounts, *Two shillings for fustian to new sleeve his Majesty's old doublet, and three half pence for liquor to grease his boots.* *Agesilaus* King of *Sparta* was slighted by the *Persians* for his over-plain habit. Covetous men often please themselves, that they are not guilty either of pride or prodigality in their apparel, when it may be often said to them, what *Socrates* told the ragged *Grecian*, *A man may see your pride through the holes of your coat.* As the prodigal erreth in excess, so the niggard erreth in defect.

One of the *Jewish* Rabbies used to say, That men should apparel themselves below their estates, that they may thrive the sooner; that they should cloath their wives above their estates, that they might live the more peaceably; but their children according to their estates, that they might marry them the better.

Of Sleep.

I Shall now speak to *Sleep*, which is the last natural action I have mentioned. In reference to which, three things are principally to be minded.

1. The quantity of it.
2. The season.
3. The end of it.

1. The *quantity* of it. Thy *sleep*, Reader, must be *moderate*; but how much, or how little, thy own prudence, or piety together, must judge. No certain time can be prefixed, though some general rules may be propounded. Seven hours sleep is, by Physicians, judged sufficient for any ordinary person in health. *Youth requires more sleep than age, weak men than strong men.* Thy discretion will much help thee, if thou observest thy constitution. *Cholerick and Melancholick bodies need longer sleep than the Phlegmatick or Sanguine, that the acrimony of choler may be tempered, and the concoction furthered.* To the Phlegmatick much sleep doth increase their cold and moist

humours, and will in time make their bodies altogether sickly: the *Sanguin* are apt to wax gross and corpulent, and unfit for action, all which is helped forward by much sleep. Take heed of immoderate sleep. There is no part of our lives so totally lost, as that which is spent in sleep. *Sleep cometh like a Publican*, saith *Plutarch*, *and stealeth away a third part of our time.* Therefore the wise Heathen have been watchful against this enemy. *Aristotle* used to sleep with a *bullet* in his hand, over a *brazen pan*, that when it fell out of his hand, he might be *awakened* with the noise. *Pythagoras* used with a threed to tie the hair of his head to a beam over him, that so when he did but nod, he might be awakened thereby: Christians have more cause for bodily, as well as spiritual watchfulness.

Laertius.

David was so far from sleeping at prayer, that he would break his sleep for prayer, *Psal.* 119. 62. *v.* 147. *I prevented the dawning of the morning, and cried: I hoped in thy word.*

Many are the discommodities of immoderate sleep. It wasteth time, a most precious talent, which is committed to us by God, and must be accounted for at the great day. A man asleep can hardly be said to live. *Sleep is a kind of death.* It injureth the soul, hindring it of time, robbing it of the bodies service, and by blunting its tools, dulling its faculties, that they become unfit for those ends to which they were designed.

Prov. 26. 13 to 17.

It wrongeth the body, by weakening the natural heat, and filling the head with vapours, by abating the memory, lessening the understanding, and by making the body heavy, lumpish, and, in a word, a sink of diseases.

It is an enemy to a man's *estate*. *Solomon* dissuades from sluggishness, from this argument, *So shall thy poverty come as one that travelleth, and thy want as an armed man*, *Prov.* 6. 11. *Wealth* will not come without *working*. They are deceived who think to have the pleasure of slothfulness, and the plenty of laboriousness, *The diligent hand maketh rich, but slothfulness will cloath a man with rags*, *Prov.* 10. 4. and 23. 21.

2. The *season* of sleep. In general, the day is by the command

mand of God and order of nature, the time for watching, and the night for sleeping. The Sun approaching draweth forth the spirits from the centre to the circumferent parts, and openeth the pores of the body, both which do provoke to working and waking; but when the Sun departeth, the spirits return to the inmost parts of the body, which inviteth to sleep: and besides, the natural moisture and silence of the night, are, according to Physicians, very conducible to sleep. Wherefore to sleep in the day, and watch in the night, (unless necessity compelleth it) sinful, and a perverting the course of nature. *They that sleep, sleep in the night.* 1 *Thess.* 5. 6, 7. which may be understood literally of a natural, as well as mystically of a spiritual sleep. That *Roman* Emperour that turned the day into night, and the night into day, was abhorr'd as a monster in nature; such persons are great hinderers of their own health, and thereby of their outward happiness; for sleep draweth the natural heat inward, and the heat of the day draweth it outward, whereby there ariseth a fight with nature, to the ruine of the body. Sleep after dinner in young persons, causeth heaviness of the head, dulness of wit, defluxions of humours, lethargies, and other cold diseases of the brain, and also palsies by relaxing the sinews. Besides, it is not to be forgotten, that *Ishbosheth* lost his life, and *David* his chastity, by lazing on their beds in the day time.

The most convenient season (I suppose) for sleep (I confess I speak in another's art) is some considerable time after a moderate supper. When thou hast commended thy soul to God, and put off thy cares with thy cloathes, then thou may'st commit thy body to thy bed. *He giveth his beloved sleep, Psal.* 127. 2. *Ahasuerus*, who commanded 127 *Provinces*, could not command one hours sleep, *Ester* 1.

3. The *ends* of sleep are to be minded: sleep is given us by God, not for the solution or weakening, but for remission and refreshing of nature, which would be not only wearied, but quite tired out by continual labour. The effects of moderate sleep will speak its ends: Sleep will (if taken seasonably,

sonably, and not in excess) help digestion, recreate the mind, repair the spirits, comfort the whole body: it concocteth not only the meats, but also the humours. By the retreating of the heat into the inner parts, the vital faculty is much strengthned, because the heart is abundantly supplied with blood for the breeding of spirits.

The ends of sleep will somewhat direct us about the measure: Sleep may be followed, till the concoctions in the stomach and liver are finished, which will be discovered upon our awaking ordinarily by a sensible lightness of the body, especially of the head, and the passage down of the meat from the stomack.

Thus I have dispatched natural actions, and discovered how a Christian in eating and drinking, cloathing and sleeping, may serve Jesus Christ.

A good Wish about natural actions, wherein the former Heads are epitomized.

The Introduction.

MY corrupt heart being prone to turn things lawful into fuel for lust, like the spider to suck poison out of the sweetest flowers, and to make, what my God giveth me for a comfort, a prank, through the subtilty of the Serpent (as Eve to Adam) a cross and a curse: I wish in general, that while I use my meat and drink, and sleep, and apparel, I may never abuse them, but that I may so use my right to them through Christ, the heir of all things, as to taste the love of my God in them, and make such an holy and sanctified improvement of them, that I may have a spiritual title to natural good things; may hold all in capite, and the things of this life may be wholesome to quicken my holiness, and load me to draw my affections nearer to heaven. In particular, because the snare in eating and drinking is unseen, (and so the less suspected, but the more dangerous) I wish that I may never feed without fear, but eat all my bread before the Lord, that I may not, as the horse and mule which hath no understanding, drink of the streams, and never look up to the spring; but may acknowledge my God to be the Author of every favour, and be so sen-

About eating and drinking, which must be done sacredly.

Desiring a blessing.

be of the weakness of the creature to strengthen me without the influence of the Creator, that I may constantly look up to Heaven for a blessing on that food which springeth out of the earth.

I desire that my heart may so relish the goodness of my God in the bounty of his hand, that whilst I am filling my body, I may by some savoury serious discourse, feed my own and others souls, that by the blessings of the footstool, as by a ladder, I may mount up to the blessings of the Throne. Lord, when thou remembrest me an unworthy wretch above many others, let me not be so sordidly ungrateful as to forget thy Majesty; but as the Rivers lead me to the Sea, so let common blessings direct me to thy self, the Father and Fountain of all my mercies. Open thou my lips, that my mouth may shew forth thy praise. *O let not my thanks be only verbal, but cordial and real, let thy mercy be returned to thy self again in suitable duty, and thy beneficence by answerable obsequence. If I receive courtesies from men, I esteem my self bound to requite them to my* power: *Ah, why should not I then, since I receive millions of mercies from my God, improve all to his* praise! *I desire that I may not, as the* Israelites, *bestow that* corn and oil on Baal, *(or make provision for any sin with those favours) which my God bestoweth on me, but that all those cords of love may draw me nearer, and bind me closer to himself. I live at thy cost, make me to live to thy credit.* Let thy loving-kindness be ever before me, that I may walk in thy truth.

Holy discourse at table.

Thanks after meals.

I wish that I may not only take my food piously, as from God's hand, but also use it temperately, as in God's eye. Excess hath been abhorred by meer Heathens. Beasts know when they have drunk enough, and by no beating will be forced to more; and shall I who, beside my reason, have the help of Religion, perish in the water, like the Swine possessed with devils? O let my sensitive faculty be such a servant to my rational, and both so serviceable to my God, that I may use my food as my physick, receive it sparingly, and for health's sake to become thereby more instrumental for the glory of my Saviour. I do not live to eat, but eat to live; why then should I use my food, as if, like the Locust, I were all belly; or as some beasts made only to be filled

Soberly.

and fatted for the slaughter? I wish that I may observe the seasons for feeding my body, as well as those golden opportunities for my soul; that I may not prefer the beasts before the Angel within me, but may usually every morning serve my God before my self, and refresh my inward, before my outward man. In a word, I beg that all my pots may be so spiced with piety, and all my meat so sauced with religion, that whether I eat, or drink, or whatever I do, I may do all to the glory of my God; *that so when I shall eat and drink no more in this infirm estate, I may* drink of the rivers of his own pleasures, *and* eat of that tree of life, which groweth in the midst of Paradise.

Seasonably.

Apparel.

I wish in general, that my cloaths *as well as my closet may be* perfumed *with godliness, that* the smell of my garments (*as* Isaac *said of* Jacobs *raiment*) may be as the smell of a field which the Lord hath blessed. *I desire in particular that I may so observe the* ends *for which apparel is appointed, that I may wholly forbear those* vices *about them which my God forbiddeth, and truly exercise those* vertues *on them which my God commandeth.*

I wish that since garments are given me to cover my nakedness, I may never discover the lust of my spirit in any lewd or loose attire on my flesh, nor ever be proud of those rags, be they never so gaudy or costly, which call aloud to me to be humble, as being the signs of my first and most dreadful sin and shame. I desire that I may not be of the number of them that waste their wealth about that which is at the mercy of the moth, yet that I may not through covetousness offer my self by my cloaths to just contempt, but may so walk between the two extreams, as one who wears the livery of Religion, that my God may never be dishonoured, nor the Gospel disgraced by any spots in my garments; *O that my soul may so put on the garments of my Elder Brother, and the graces of the holy Spirit, that thereby I may be known* (*as* Davids *daughters, by their raiment of divers colours*) *to belong to the heavenly Court, and thereby be prepared to walk with my God in the* white *of glory. I wish that I may observe the ends of sleep, how my God alloweth it*

Sleep.

for

for the strengthening, not the weakning of nature, that I may not by excess herein turn my friend into an enemy, and whilst I seem to indulge my flesh, wrong both flesh and spirit too. O that prudence and piety might both so guide me, that I may ever be watchful against his encroaching adversary, and not like a Dormouse live as if I were born to sleep. Finally, I wish that I may be so sensible of the worth of those narrow streams of time, because of their tendency to the boundless Ocean of eternity, that like holy Hooper, *I may be sparer of sleep, sparer of diet, and sparest of time, that I may redeem it as much as may be conveniently from those natural actions which are necessary; and that when eating, drinking, and clothing, and sleeping, and dayes, and weeks, and years, and ages shall be no more, I may eat of my Saviours hidden* Manna, *drink of the* new Wine *in my Fathers Kingdom, be arrayed with the* White Linnen of the Saints, *and inherit that rest* which remaineth for the people of my God, *for ever, and ever,* Amen.

CHAP. XXV.

How a Christian may exercise himself to Godliness, in his Recreations and Pleasures.

Thirdly.

THy duty is to exercise thy self to Godliness in thy *Recreations*, the Christian in his *walking*, as well as in his *working*, must be furthering his eternal *weal*. Our *Gardens* or places of delights, as well as our Houses, must be *consecrated ground*; Davids *Cimbal*, *Viol* and *Timbril* were all useful in, and serviceable to the *Tabernacle*; with them he praised God, *Psal.* 150. Saints outward pleasures must be some way or other subservient to their inward *purity*. It was a witty observation of *Bernard* on the signification of *Isaac* (which is *laughter* or *joy*.) *Sacrifice your Isaac, and your Isaac shall live.* It is the *Ram*, the rankness and stoutness of your heart which shall dye. Reader, *sacrifice thy recreations*, thy

Bern. de bonis differendis.

thy joys, thy delights to God, and they shall all live; it is *rankness* of them which God desireth should be put to death. That these pleasures are not simply unlawful, is plain, *Eat thy bread* (saith God) *with joy, drink thy Wine with a merry heart; live joyfully with the Wife of thy youth*, Eccles. 9. 7, 8, 9. Epicurism is not at all commanded, but moderate delight in creatures is allowed and commended. *He gives all things richly to enjoy.* To enjoy, not to behold, nor to hoard up. He condemneth those rich Cormorants that starve at a full Table, and like Asses laden with good victuals, feed on thistles, *Eccles.* 6. 2, 3. & 2. 24. & 3. 12. The merciful God is pleased out of his bounty, not only to allow his creatures what is for necessity, but also what is for delight. Christian, it is more than God requireth of thee to be alwayes pondering and poring on such subjects as make thy heart sad, whereby thou thy self art disadvantaged, banishing that chearfulness from thee, which is an ornament to Christianity; and others discouraged, supposing that all who walk in Heavens way, must needs be (as thou art) morose and melancholy. Piety doth regulate, but not extirpate our pleasures. It is a pruning-knife to cut off the luxuriancy of them, not a Weeding-hook, to pluck them up by the roots. If thy body be as one of the Fathers calls it, *jumentum animæ, The souls Beast*, then it must be allowed some rest and refreshment, or else it will carry thee but heavily along in thy journey.

St. John Cass. Col. 24. c. 21.

It is reported of a Primitive Christian, that as he was at a time playing with a Bird, two or three youths going by, saw him, and one of them spake to the other, *See how this old man plays like a child with a Bird*, which the good old man overhearing, called him to him, and asked him, *what he did with the Bow in his hand, and how he used it?* whereupon the young man bent his bow, shewed him what he did with it, and unbent it again. *Why do you unbend it?* saith the Old man, *because* saith the youth, *if my Bow should alwayes stand ready bent, it would prove a stiff and be unserviceable. Such is the condition of man*, saith the Old Christian;

his mind were alwayes bent and intent about the best things, the wings of devotion would soon flag, and the arrows of contemplation flye but slowly towards Heaven.

The most I know need a curb in this particular of *recreation* rather than a *whip*; yet some there are that whilst they strive to *keep under their bodies*, ride over them, and make them much more unserviceable than they would be. Whilst they go about to punish their bodies for their former wantonness, and excess, in the end they punish God and their souls too. *The temper of the soul* (Philosophers tell us) *followeth the temperament of the body*; A dull Knife cannot cut well. A pen worn out will not make good Letters; he that would do his work well, must see that his tools be right for his turn, otherwise he will but bungle at the best. *Temperies animi sequitur temperamentum corporis.*

I am confident that it is thy duty to keep thy body in the best plight and health, vigour and liveliness that thou canst for thy souls sake. I must confess I intend in this head those recreations which exercise the body or mind, so as to fit them to follow the better our general or particular callings.

A holy man could indeed wish, that his body needed no such diversion, but when he findeth that after long sitting, or much labour, his body clogg'd and tir'd, he is forced to give way to reason. For vain and sinful recreations, Reader, I must in the name of God forbid them; I am not about to teach thee how to honour God by doing Satan's work. *They that study the devils books, will hardly learn Christ's lesson.* There be some that take pleasure in unrighteousness, *Rom.* 1.32. Holy things are too good to be sported with, and vicious things are too bad; things of an indifferent nature are fit to be the subjects of our recreations. Those sports which are of evil report amongst Saints, or which thou hast experienced to be bellows to blow up the fire of thy passion, or fuel to thy covetousness, must be avoided. Avoid all occasions and appearances of evil; Sports sinful in the act, like the play between *Abners* and *Joabs* Souldiers, will be bitterness in the end.

Plut. in vit. Sol.

When *Thespis*, a *Poet* at *Athens*, made a Play which delighted all the Citizens, grave *Solon* himself went to see it; but when the Play was ended, wherein *Thespis* acted a part, *Solon* called him to him, and asked him, *If he were not ashamed to lie so openly in the face of the whole City?* *Thespis* answered him, *That it was no matter, so long as it was but in sport.* But *Solon*, beating his staff on the ground, replied, *If we allow lying in sport, we shall shortly find it in earnest in our bargains and dealings.* Certainly Heathens will another day condemn our mungril Christians; the sober sort of them seemed to hate and abhor that harlot vice, though presenting her self upon a stage with her painted face, and most gaudy dress, when many among us love, and like, and even doat upon her: but such must know, that *sins in jest* will bring at last *sufferings in earnest.* Men laugh, and jest, and mock at sin; *It is a sport to a fool to do mischief*, *Prov.* 10. 23. but surely they will find hell a serious thing, for *God will not be mocked.* They pretend now that they have time to spare, and if they should not spend it at a *Play-house*, (I had almost said a *Whore-house*) they should spend it worse. Alas, do they not know that God gave them time to provide for their eternal felicity, and not to squander it away in such foolish vanities. If time be a drug that hangs on their hands, to their trouble, God may take it off before they are willing or aware, and send them to their everlasting home. Those were worthily condemned that took the *timbrel, and harp, and rejoyced at the sound of the organ*; and therefore said unto God, *Depart from us*, *Job* 21. 14.

But, Reader, thou maist be *merry* and not mad, enjoy the *pleasures* without such *poison*; thou maist have thy recreation, and never be beholden either to sin or Satan for them; God alloweth thee choice enough of trees in the garden, though thou dost wholly forbear the forbidden fruit: nay, thou maist, like a skilful Mariner, make use of this side-wind of Recreation, to help thee towards the Haven of rest.

Belgick Common-wealth.

The Author of the *Belgick Common-wealth* tells us, that

Printing

Printing was first invented by one *Laurence Jans*, when he walked abroad for his recreation. It is said of *Socrates*, that he profited his companions *by his recreations, no less than if he had been reading Lectures.* I have read of one, that by hearing Musick, tuned his heart to think of, and admire the melody and musick in heaven. Truly I see no reason, but a Christian may cause his recreation to do that, which Naturalists deny to Odours, even both to refresh and nourish him. Only be sure thy *recreation be innocent*, neither dishonourable to God, nor disadvantagious to thy neighbour. Think of that rule, *All things are lawful for me, but all things are not expedient.* Some recreations are lawful, which are not expedient, either in regard of thy age, calling, or the company thou art with. *He that will do all he may, will quickly be brought to do what he ought not.* It is much easier and safer for the fowl to pass by the snare, when she is *out*, than to get out when she is once *in*.

Mr. *Esty.*

Odores non nutriunt.

We say, It's not evil to marry, but it's good to be wary: so say I, It's not bad to use recreations, but it's good to be watchful, that we do not abuse them; which that thou must not do, I desire thee to inclose this Common, which many wander in to their woe, with these three *Cautions*.

First, Mind *moderation at them*; remember thy *recreation* is not to be thy *occupation*: God made *Leviathan* to sport in the waters, but God made not man to play upon the land. Our time here is our *pilgrimage*, and therefore not to be spent in *pleasures*: the candle of our lives is set up, not to play, but to work by. *Spinster* is a title given to our greatest women in our Law language. A man that builds an house, will not make it very full of windows, for then it would be weak; neither will he make it without any, for then it would be dark. Recreations to our natural, are like windows to our artificial houses; some are convenient, many weaken the building, and strengthen the Thief, who hath the more advantage thereby to steal.

Fish that leap into the *air* for their recreation, return quickly to their own element again; *Beasts* that play up

and down in the *fields*, in a short time return to their [illegible]. Recreation is like some pleasant house which we may call at as we pass on toward our heavenly country, but must not stay, much less dwell there. Sir *Francis Bacon* said of Recreations, in reference to the *English* Body politick, *That they are good purging Physick*, (to be made use of now and then) but *bad Diet-drink*, (to be taken constantly) the same may be said of recreations, If used in measure, they are *helpful*, if immoderately, they are *hurtful*. They are good *sauce*, but bad *meat*. *Plato* reproved a young man for playing at Dice; the young man answered him, *For how small a matter do you reprove me! I but*, saith *Plato*, *the custom is no small matter*.

Diogen. Laert.

Those that put their hands to their mouthes, when they drank water, were elected by God to fight his battels: those that *bowed down to the ground upon their knees*, were rejected, *Judg.* 7. 5, 6, 7. Those that scoop their *handful* of pleasant waters, are fitter for God's work, than they that swill their *belly-full*. God taxeth them sharply, who make carnal delights the end of their lives; *Ye have lived in pleasure on earth, and been wanton*. God alloweth us pleasures in our lives, but God doth not allow us to live in pleasures, *Jam.* 5. 5. When our lives are nothing else but a divertisement from one pleasure to another, we may fear our death will be the beginning of our pains. *Nimrod*, *Ishmael*, *Esau*, all vicious persons, are noted to be given up to such *pastimes*.

The people of *Tombutum* in *Africk*, are said to spend their whole time in singing and dancing. Some persons, especially Gentlemen, spend their whole time in Hawking or Hunting, or gaming; of whom I may speak as *Pliny* to his friend (when he saw him spend his time in talking, and walking, and neglect his studies) *They might put those hours to better use*; or as the holy Ghost saith of the voluptuous widow, *They are dead while they live*, 1 *Tim.* 5. 6.

Lib 3. *cap.* 3.

Nemo rationem otii reddere cogetur. Suet. in Gal.

Great men think, with *Galba*, that no man shall be called to account for his idleness; but they will one day hear of *wicked and slothful servants*, and find a truth in the *German* Proverb, *That Gentlemen are Venison in heaven*; they seldom come thither.

Reader, take heed of the hook that is hid under this bait of pleasures; thou maist nibble at it safely, but if once thou gost with open mouth to swallow it down, thou art caught, and in danger to be undone. The flie that cometh to a glass of sweet Syrrup, and only tasteth it, may get away scarcely; but if once he bathe his body and wallow in it, he is limed and loseth his life. Some drugs are given to procure sleep, which if taken moderately may give the patient rest, and do him good; but if in any great quantity, may cause him to sleep his long sleep, and send him to the place where the *weary are at rest*. Weigh thy pleasures warily in the ballance of the Sanctuary, lest thou shouldest eat of that luscious diet, more than thou canst possibly digest. In a word, follow the advice of reverend *Bede*, *For pleasure* (saith he) *we must deal with it as we do with hony, only touch it with the tip of the finger, not with the whole hand, for fear of surfeit.* Though a little hony be sweet and comfortable, yet much causeth gripings, and breedeth choler. Fragrant flowers, if used moderately, refresh the brain; but if too much, cause the head-ach. *Light is sweet, and it is a pleasant thing to behold the Sun*; yet a man by staring too long, too much, may dazle, nay, blind his eyes. Do as *Jonathan* did, *He put forth the end of the rod which was in his hand, and dipt it in an hony-comb, and put his hand to his mouth, and his eyes were enlightned*, 1 *Sam.* 14. 27. *His eyes were enlightned*; a little will *satisfie*, much will *surfeit*. Though Swine lie night and day in such mud, do thou as the Sheep, which sometimes fall into the *mire*, but hasten out of it to the pleasant *Meadows*. Though the necessity of thy body calleth thee to thy recreations for a season, yet let the necessities of thy soul and family call thee off from them in due time. Let thy recreations be like a Porter, whom thou maist use for half an hour, or an hour, as thy occasions are, and dismiss; and not like an houshold servant to dwell with thee constant. The *Lacedæmonians* were so sparing, that they are said to be even *covetous of their time*. *In vita.*

Secondly, *Look that thine end in them be right.* The end-

here will speak much to the specification of the act; thy recreation must be as sauce to thy meat, we eat sauce to sharpen our appetites to our food, and to make us relish the better; so we must use recreations to whet our stomach to our callings, and to make them the more savoury to us. As musick to the Jews did stir up their minds, and prepare their hearts for holy performances; so lawful recreations may be used by us Gentiles, to fit us for the service of God in our general and particular vocations. The Saint, by the comforts of his life, may delight more in God, the life of all his comforts; he may follow these streams so long, till he comes to the fountain of living waters. He may conclude with himself, If recreations by the creature be so sweet, how sweet is communion with the Creator!

The Musician doth not leave his strings constantly wound up, but sometimes lets them down, and his end is, that when he goeth again to use his Viol, it may make the better musick. The wise Husband-man will not always cross-crop his ground, but lets it sometimes lie fallow, and his end is, that sowing upon a *Tilt*, he may have the greater crop: So the Christian may allow his mind moderate release, he may afford the ground of his outward man some rest; but his end must be, that when it comes again to be sowed, to be employed, it may be the more serviceable to God and his soul: and truly so by going back a little, he may have this advantage to leap the farther.

O how sordid a thing is it for men to use sports meerly to *pass away their time!* hence they foolishly call them *passimes*. Reader, art thou in haste to have some part of the thread of thy life cut off, as if it were too long? Wilt thou never consider that time is a silver stream, running along into the Ocean of Eternity, and that Eternity dependeth on the spending of this moment of time! Dost thou not believe that thy jovial companions now in hell, would give a whole world, if they had it, for one hour; and that when thou thyself comest to die, and to look into the other world, thou wilt say, with the Roman General *Sertorius*, (in answer to the

his Souldiers, who told him 'twas dishonourable to the Romans to pay tribute to the barbarous people inhabiting the *Pyrenean* Mountain) *Time is a precious commodity, to be taken up at any rate.* Good God, how much wilt thou think a week, a day, nay, an hour worth! *Plut.*

For thy soul's sake weigh thy time, as it stands in relation to thine everlasting condition, and then I am confident thou wilt aim at another end in thy recreations. Though children go to school, and work in hope of play, yet men play to fit themselves for work. Though wicked men have such sordid sinful ends in their delights, do thou mind more noble and worthy designs: therefore oil the wheels, that thou maist move the more cheerfully, and run the more swiftly in the *way of God's commandments.* *Post otia virtus.*

Thirdly, *Have an eye to the season of them.* Scholars have their play-hours, yet if they be found playing when they should be at their *books*, they must expect to be beaten; The master that doth not grudge his servant time to visit his friends, and rejoyce with his familiars, yet if he should do it when his work lieth upon the spoil, he could not but take it very ill. God alloweth us liberty for moderate delights, but it is only when our general and particular callings will give us leave. Cardinal *Angelot* is chronicled for a sordid person, for stealing away the oats which his man had given his mare; how sordid are those parents, who steal their childrens food, to pursue their own pleasures! He that neglecteth his particular calling to follow his sports, is like him that starveth his son to feed his swine; and he that omits his prayers and religious duties to mind his pleasures, is like him that is condemned to be hanged, and hath only three days allowed him to procure his pardon in, yet he spends all that time in hawking or hunting.

Recreations are like some fruits, not always in season, though at some times they are very wholesome, yet at other times they are very hurtful. The wise man tells us, *There is a time to weep, and a time to laugh, a time to mourn, and a time to dance, Eccles.* 3. 2, and 5. *There is a time*

time to weep. Sorrow is not always seasonable. Dalilah disparaged her discretion by weeping on the day of her wedding. There is a time to laugh; Delights are sometime out of fashion. He forfeits his credit that sports at a funeral: Mirth never suited with mourning.

In general, Recreations are then unseasonable, when God and mens families are neglected; that they may be minded when to give them water, we are forced to make the Mill of our general and particular callings to stand still. O what a fool is that voluptuous youngster, who having no more horses than what is sufficient for his ploughing, will yet take one to hunt upon, and thereby cause the rest to be idle, and his business to be undone! But how mad is that person, who, *Esau*-like, is *hunting*, and thereby misseth the blessing!

In *particular*, our recreations are unseasonable on a Lord's day, and in times of publick calamities.

1. Recreations are *unseasonable on a Lord's day*; carnal pleasures must then vanish, and spiritual pleasures must take place. Our joy must be pure and heavenly on that day. It is an *holy day*, and therefore calls for *holy delights*; God inviteth the Saint on that day to his own Table, provideth for him costly, *curious food*, and expecteth that he should come, and not bring along with him the worlds *course fare*. Observe the precept in the Evangelical Prophet, *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not finding thine own pleasures, then shalt thou delight thy self in the Lord, Isa.* 58. 13, 14. Take notice, *from doing thy pleasure on my holy day*, our pleasures are such as flow from creatures; now the *Wine* which makes glad the heart of a Saint on a Sabbath, must be drawn from another *Pipe*. That which runs from the world is too flat, low, and full of dregs, to be served in to the *great King*.

When *Aristotle* was asked what he thought of Musick, he answered, *Jovem nec canere, nec citharam pulsare*: That *Jupiter cared not either for singing or fidling*; he was for higher and more refined exercises. The infinite God doth

doth always overlook our *puddle-water*, more especially on his own day, when he alloweth us to drink of his own *richest Wines*. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the River of thy pleasures*, Psal. 36. 8. Mark, 1 *The excellency of the provision, fatness of thy house, the River of thy pleasures.* The fattest is esteemed the fairest, and the most excellent food; therefore the Saint was enjoyned to offer the fat in Sacrifice under the Law. As God expects the best from us, so he gives the best to us; this made *David* when he had feasted so curiously, to sing so chearfully. Fatness here is the top, the cream of all spiritual delicacies. *My soul is filled as with marrow and fatness; and my mouth shall praise thee with joyfull lips*, Psal. 63. 5. But though God keep so noble an house to satisfie his peoples hunger, what special care doth he take to quench their thirst? *Thou shalt make them drink of the Rivers of thy pleasures.* O he drinks to them, and they pledge him in his own cup. Hath the Childe then any cause, when his Father keeps so rare and costly a Table, to leave such dainties, and go a begging up and down the Countrey for scraps and fragments? O how much do these disgrace their Parents Provision, and their own discretion? But mark Reader, 2. The *plenty* as well as the excellency of this provision. Here is fatness in the abstract; *a river of pleasures*, and so much as that they who enjoy it shall be *satisfied*, and *abundantly satisfied*. A *River* is overflowing and everflowing, it communicates its water, and yet is never empty; It is fed with Springs and Fountains, and therefore it's no wonder if it always be full; They that are at such a *well*, need not complain of want; but here is not only Rivers and fatness, for some have much, and yet cannot feed; but of Gods People it's said, *they shall be abundantly satisfied*; in the Original it is *inebriated*, they shall have not only a sufficiency, but a redundancy of spiritual Delights; the Vessels of their Souls shall be filled to the brim, out of that River, *whose streams make glad the City of God.* Surely then, they that may have

bread in such abundance, enough and to spare in their Fathers House, made of the Kidneys of the Wheat, of the finest Flower, need not hanker after the Worlds homely fare. Our Heavenly Father doth not keep so starveling an house, that the Worlds scraps should go down with us.

Besides, how abominable is it to disturb Gods rest with our sports! Some work hard on the week day, and play on the Lords day. No melody so delightful to them as *Temple Musick*, no draughts so sweet as in *Temple Vessels*, Amos 6. 5. Dan. 5. 2. No time so fit for their foolish Triumphs as *Gods time*. The Heathen Philistines, when they offered a great Sacrifice to their god *Dagon*, call for *Sampson* to make them sport. These uncircumcised persons, mingle their Sacrifices to the true and living God with sports, and carnal, nay sinful pleasures. *Week days*, like ordinary Virgins, are excused; and the *Lords Day*, the Queen of days, must be *deflowred*.

Reader, If thou art guilty of this sin, know, that to steal time from thy Family or Master on a week day is theft; but to steal time from thy Maker and Redeemer on this day, is *Sacriledge*. Hast thou no Mettal to disfigure and embezle but that which hath the Kings stamp on it! Hast thou no time to sleep in thy Cabin, or play on the Deck, but all when the wind blows fair for the Vessel of thy Soul to land forward towards Heaven! I must tell thee, that God calls thee on this day to be wholly taken up in working out thy salvation, and not at all in minding thy recreations. It were better as *Austin* saith (though that were very bad) to plough all day, than to play all day. But as Cyrus dealt with the *Lydians*, when he had conquered them in the Battel, he allowed them liberty for all sports and pastimes, and thereby subduced them in such a manner, that they became his servants for ever: So Satan dealeth with the children of men; when they are his already in part, by Sabbath day pastimes, he makes them his

Melius toto die ararem, quam toto die saltarem, Aug. in tit. Psal 92.

Justin, lib. 1.

his sure and settled servants altogether, and so they become his for ever.

Secondly, Recreations are unseasonable *in times of publick calamities*: The Son is very undutiful, who laughs under the rod, and that Daughter very unnatural, who is sporting when her Mother is dying: *A Sword, a Sword is sharpened, and also furbished; it is sharpened to make a sore slaughter; it is furbished that it may glitter: Should we then make mirth?* Ezek. 21. 9. 10. *Should we then make mirth?* as if he had said, Such *Seasons* call for *sighing*; not for *singing*; for *mourning*, not for *mirth*.

The Jews tell us, the very beasts abstained from copulation in time of the Deluge. Naturalists tell us of the Bees, that when one is *sick*, the rest in the Hive are all *sad*. Experience tells us, that the very birds, who in Summer sing division prettily, with divers tunes and variation of their pleasant voices, in Winter forbear their notes, and seem to sympathize with the season: And shall not we humble our hearts when Gods hand is lifted up? How much is he displeased, when his chastenings are despised! *Amos* 6. 5, 6, 7. *In that day did the Lord God call to weeping and mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen, and killing sheep: And it was revealed in mine ears by the Lord of Hosts; Surely this iniquity shall not be purged away till ye dye, saith the Lord of Hosts*, Isa. 22. 12, 13. *In that day*: When the *Persians* invaded Gods people, then they minded their pleasures: The unseasonableness of their laughter provoked God to anger: Solace in the day of *Jacobs* troubles, is like Winter fruits, harsh and sowre, *Jer.* 9. 1. The Church may speak to such, as they did to the Philosopher, who in a great tempest at Sea was asking many trifling questions, *Are we perishing, and dost thou trifle?*

Plin. lib. 11. *cap.* 17.

Aul. Gell.

Our duty is to sympathize with our fellow members in their sufferings: *Weep with them that weep*, *Rom.* 12. 15. Now if we give our selves then to take our ease, we shall hardly feel our Brethrens *hard cords* through our *soft beds*.

Qu. Cur.

Alexander, though in extreme thirst (when his Army was ready to famish for want of water) refused the cup of water presented to him, with this excuse, *I cannot drink alone, and here is not enough for every one of my Souldiers to wet their lips.* Surely Christianity layeth a stronger obligation upon us, when the Church is like her Husband, carrying her Cross, to cut our selves short, in regard of worldly comforts.

Reader, Is thy Mother sick, and art not thou sorrowful? Is thy God, thy Father pierced and dishonoured by sin, and canst thou take thy pleasure? Are thy Brethren and Sisters in great affliction, and hast thou no fellow-feeling affections? When *David* asked *Uriah* why he went not to his house after his journey: He answered him, *The Ark, and Israel, and Judah abide in Tents, and my Lord* Joab, *and the Servants of my Lord are in the open fields: Shall I then go into mine house, and eat, and drink, and lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing,* 2 Sam. 11. 10, 11. Truly, if thy flesh should tempt thee to carnal mirth in a day of *Zions* tribulations, do thou repell it as he did; *The beautifull Spouse of Jesus Christ, the blessed members of his body are in great affliction, they water their couches with tears, and they mingle their drink with weeping; and shall I mind my play, and sports, and earthly delights! through the Lords help I will not do it. No, by the Rivers of* Babylon, *let me sit down and weep when I remember* Sion. Alas how foolish is that man who can laugh and jest, and be merry in his private Cabbin, as if he were safe and secure, when the Ship of the Church in which he sayleth, is in a boysterous and dangerous storm.

Thus I have dispatched the third particular, wherein a Christian must exercise himself to Godliness, namely *Recreations.*

A good Wish about Recreations.

The Introduction.

Recreation being the intermission of my labour, and spending of some time in delightfull exercise, for the refreshing of my body and minde, which (by working much) are apt to tire and

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grow weary, I wish in general that I may never abuse this favour which my Master affordeth me (as some drunken servants) to make me unfit for his work, but may be so conscientious in observing those cautions about it, which his Law prescribeth, that my vigour and strength being thereby repaired, I may after it, follow his business with the more alacrity and ability. In particular, I wish that my teeth may never water after forbidden fruit, that I may not be so prodigal as to lay my precious inestimable soul at stake by any sinfull pleasure. My God hath told me how I may be merry and not have the Devil for my Play-fellow. *O let me never defile my Spirit, whilest I am delighting the flesh, but let my sport for the kind of it, be like* Cæsars *wife,* without the least suspicion of fault. *I desire that my carriage at it may be wholly free from passion and covetousness; and to this end, that I may never venture what I esteem at any value; my minde hereby would be disturbed, not refreshed, and so the end of recreation altogether frustrated. I wish that such delights may be used as my medicine, only now and then when Nature requireth them, not as my meat constantly every day; let my God of all consolation lye (as a Wife) in the bed of my heart, in my bosom, be the delight of my eyes, whom I would by no means have out of my sight; but let these low pleasures as my servants, always remain in an outward room, and go or come as occasion shall require, and Religion direct. I wish that I may never minde recreations for those foolish sinfull ends of passing away the time, or pleasing the flesh; but as* Elijah *called for a Minstrel, that his minde being thereby calmed and cheared, he might be the more fitted to prophesie: so I may refresh my body for this very end, that it may be the more serviceable to my soul, and both of them thereby to my dearest Saviour. I wish that my earthly delights may not be unsavoury, because (as Fish at some times of the year) they are unseasonable; that when my general or particular occupation require my presence, I may not be absent at recreations. Why should I like the rich Fool be talking of taking my bodily ease: when my soul is in danger of endless pain, or like prophane* Esau, *be following my carnal pleasures, to the loss of my spiritual priviledge! Finally, I desire that I may not (as* Nero

For the kind, it must be lawfull.

Moderation about them.

The end to be good.

Seasonable.

In general they are unseasonable when particular or general callings are neglected for them.

In special. In a time of the Churches troubles. when Rome was on fire) be singing, when the people of God are sighing, but moderate or deny my mirth, when the members of Christ are mourning. O let me prefer Jerusalem before my chief joy. In a word, I wish that I may not disparage my God by medling with drossie comforts, when he calleth me to golden Cordials; that I may not disobey his Law, by minding my pleasure on his holy day, but may delight my self, on that day of the Lord, in the Lord of that day; O let me gather from Recreations, with the Holy Father, If ordinary glass be at such a price, how precious is a true Diamond! If the Worlds trash drain such joy, what joy will flow from the true treasure!

On a Lords day.

Lord, let my chiefest and constant Recreations be to walk with my beloved in the Garden of thy Word, to refresh my spiritual scent and sight with the fair and fragrant flowers of thy Promises and Precepts, to do the work which thou hast given me to do, and to enjoy fellowship with thy self in Ordinances, till I come to that place, where Bodies are above such dreggy delights, and Souls above all mediate communion, and thou thy self art all in all. Amen.

CHAP. XXVI.

How to exercise our selves to Godliness in our particular Callings.

Fourthly. AS Religion must be our business in our Spiritual and Natural, so also *in our Civil Actions, and particular Callings.* The Heavenly Bodies have an influence, not only on Men and Women, but also on Trees and Plants: The holiness of a Saint must be operative, not only in his more nobler exercises, the Ordinances of God, but likewise in his earthly and inferiour employments. Thy duty is, Reader, to minde thy general in thy particular Calling, and to drive

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trade in Heaven, whilest thou art following thy trade on Earth: When thou art called to the Lord, thou art not called from thy labour; nay, as thou art a servant of Christ, thou art bound to be serviceable to thy Countrey, in some mental or manual Calling; but thy diligence therein must proceed from *Conscience*, not from *Covetousness*; from subjection to Gods Word, not from affection to thy wealth.

As thy particular Calling is the *Zodiack* through which *thou daily passest*; so Godliness must be the *Ecliptick line* to go through the midst of it: Godliness must be the key to open the Shop; Godliness must be the whip to drive the Cart; Godliness must be the Cock to call thee up to thy work; Godliness must be the Clock to call thee off from thy work; Godliness must be the Principle, the rule, and the end of thy work; Holiness to the Lord was written upon the Bridles of the Horses, *Zach.* 14. 21.

Truly Reader, thy care had need to be great about thy Calling, lest it cause thy ruine: *More dye by meat than by poyson.* By lawfull things many perish; Worldly things will court thee, that they may kill thee: They that dig deep into the bowels of the Earth, have not seldom been stifled with the damps that arise thence. These things are so subject to defile and destroy us, that God made a Law that they should not be used before they were purified, *Numb.* 31. 22, 23. Some are destroyed by those houses which were made to defend them; like *Saul*, they fall on those Swords which should have been for their safety. Particular Callings were designed for our good; but how often do they prove our grief? Are there not those, who like *Corah* and his company, are swallowed up alive of earth, and consumed! *Pliny* observes, that in *Phoselis* the hill *Chimæra* burneth night and day: *The fire*, saith he, *is kept burning by water, but quenched by earth:* The earth of particular Vocations, hath sometime put out that fire of devotion, which the water of affliction could not do. *Pliny Nat. Hist. l. 2 c. 106.*

It behoves thee to take heed how thou handlest these thorns, if thou wouldst not prick thy fingers, and pierce thy

thy Conscience. I shall for that end give thee some Directions out of the Word.

First, *Be diligent in thy Calling:* It is observable, that the Apostle adviseth the *Romans*, *Be not slothfull in business, serving the Lord*, Rom. 12.11. All the children of *Adam* are enjoyned to minde their particular Callings, by vertue of that command or threatning to their Father, *In the sweat of thy brow thou shalt eat thy bread*, Gen. 3. As in the Body Politick, so in the Body Natural, there must be order; to which three things are requisite; 1. That every part be in its proper place, each Star in its own Orb. 2. That the parts have each to other a due proportion. 3. That every member do its duty, and be some way or other helpfull to the Body. Idle persons are like *Weus* in the face, which receive of the bodies nourishment, but serve only to disfigure it. Those that are *no workers*, in Gods account *are disorderly walkers*, 1 Thess. 5. 14. *Augustus* built an *Apragapolis*, *a City void of business*; but God made not the World to be a *Nursery of idleness*. The *Ethiopians* (as the Historian observeth) would acquaint their Youth, that they were born to labour, by accustoming them betimes to fling great stones. Amongst the *Turks*, every man must follow some Trade, the Grand Seigneur himself not excepted. The *Censores morum* among the *Romans*, were to observe who were diligent, who were negligent in their Vocations, and accordingly to commend or condemn them. The *Grecians*, according to *Solons* Law, were great discouragers of them, that like Vermine, lived only to eat what others earn. The Council of the *Arcopagites* enquired how every man lived, and punished such as they found idle. The Devils themselves are diligent about their deeds of darkness: Creatures void of life are serviceable in their places and stations; Angels, nay God himself is alwayes working. An idle person cannot finde either in Heaven or Hell a pattern. Our lives are therefore called, *The lives of our hands*, because they are to be maintained by Gods blessing on our labours.

Alex. ab Alex.

The Patriarchs, those persons of renown, were eminent for

for taking pains, they did not eat the bread of idleneſs: How frequently, and how ardently, doth the Word call upon us to be working in our particular callings? What Precepts doth the Scripture give for it, *That you do your own buſineſs, and work with your own hands, as we commanded you?* 1 Theſſ. 4. 11. What Promiſes doth God make to it? *He that tilleth his land, ſhall be ſatisfied with bread*, Prov. 12. 11, 24. *The ſoul of the diligent ſhall be made fat*, Prov. 13. 4. That arm which is moſt uſed, groweth ſtronger and bigger than the other: The more the Vine ſpreadeth it ſelf againſt the wall, the more it receiveth of the Suns Warmth and Influence.

Pliny reporteth of one *Oreſſinus*, who from a little piece of ground got much wealth, and more than his Neighbours could from a greater quantity, whereupon he was accuſed of Witchcraft; but to defend himſelf, he brought forth his ſervants and inſtruments of labour on the day of tryal, and ſaid, *Veneficia mea Quirites hæc ſunt: Theſe, O Romans, are all my Witchcrafts; I ſay not to my Servants, Go and do this; but, Come let us do this and that, and ſo the work goeth on.* The keys that men keep in their Pockets and uſe every day, wax brighter and brighter; but if they be laid aſide, and hung by the Walls they ſoon grow ruſty. Students who are given to a ſedentary life, often waſte in their ſtrength, when others whoſe time is ſpent in bodily labour, increaſe in ſtrength; *In all labour*, ſaith the wiſe man, *there is profit.* *Lib. 18. c. 6.*

There is a threefold care mentioned in the Word of God. There is a care of the head, a care of the hand, and a care of the heart. The care of the head is the care of providence, this is commendable, *Prov.* 31. 16. The care of the hand, is the care of diligence, this is profitable, *Prov.* 21. 5. The care of the heart, is the care of diffidence, this is abominable, *Phil.* 4. 6. Upon which words *Zanchy* obſerveth well. God doth not ſay, μηδὲν φρόντιζε, μηδὲν μεριμνᾶτε, not *do nothing*, *but be careſull for nothing*. The two firſt are commanded, but the laſt is forbidden. Reader, thou mayſt as well expect riches to rain down from Heaven in ſilver ſhowres,

as to provide for thy Family and Children without industry in thy calling. *Solomon* telleth us, *the blessing of the Lord maketh rich, and the diligent hand maketh rich*, Prov. 12. 24. and 10. 4, 22.

As the nether Milstone is heavy, slow, and of small riddance, yet the upper Milstone though of greater agility, and quicker dispatch, doth not grind without the nether, but both together make good meal; so the diligent hand of it self, can do little, nay nothing without the blessing of God, yet the Blessing of God, though of infinite efficacy, will seldom do any thing without the diligent hand, but both together make a person rich.

Besides negligence about mens Vocations is one great cause of corruption. The *proud* person is Satans *Throne*, and the *idle* man his *Pillow*; He sitteth in the former, and sleepeth quietly on the latter, when men have nothing to do, the Devil always sets them awork. *As a Bird that wandreth from his Nest, so is a man that wandreth from his place*, Prov. 27. 8. By *place*, the Holy Ghost understandeth particular callings. Now God had taken care that none should molest a Bird in her Nest, there she was safe, *Deut.* 22. 6, 7. but when she begins to wander, then she is in danger, either to be shot by the Fowler, or caught in the Snare, or made a prey to other ravenous birds; So a man that is diligent in his calling, whilest he is employed therein, is in Gods *precincts*, and so under Gods *protection*; but when he wandreth abroad from his calling, going out of his bounds to sit and talk, he is a *waif* and a *stray*, and so falleth to the Lord of the Manor, *the God of this World*.

Reader, thou mayst expect to be preserved whilest thou art a working, but not when thou art wandring. *Tertullian* speaks of a Christian woman who going to a Play, was possessed by the Devil, and when he was asked by those that came to cast him out, how he durst possess one that was a Christian? he answered, *I found her in my own place*. Friend, they who like *Dinah* gad abroad, are often defiled before they come home. Those Souldiers who leave their places in a March,

and ſtruggle to pilfer, are many times ſnapt and ſlain by their enemies, when they who keep their places are ſafe and ſecure. O mind thy calling in its place and ſeaſon, and know this for thy comfort, that whileſt thou art about thy lawfull work (obſerving Scripture rules in it) thou art under Gods Wing.

Secondly, *Deal righteouſly in thy calling.* Take heed of unjuſt gain; believe this truth, *A clear and clean conſcience is infinitely better than a full purſe. A little with the fear of the Lord, is better than the poſſeſſions of many wicked men*, Pſal. 37. 15. A little wholſom food is better than a thouſand poyſoned Diſhes. All the Wealth which is got in Gods way is pleaſant; but all the wealth which is got unjuſtly by wickedneſs is poyſon. *The bleſſing of the Lord maketh rich, and bringeth no ſorrow of heart with it*, Pro. 10. 22. Defrauding thy Neighbour, and cheating thy Cuſtomers maketh rich, and bringeth *the ſorrow of Hell with it.* He that reſolveth to be unrighteous (it is commonly ſaid) may ſoon be rich. When the ſpring of Conſcience is ſcrewed up to the higheſt pin, that it is ready to break, and godlineſs is locked up faſt into an outhouſe, and not ſuffered ſo much as to peep into the Shop or Warehouſe, to take notice of what is done there, ſuch a Tradeſman may gain Silver, but alas he loſeth his precious Saviour, and his never dying Soul. O what a dreadfull gain is it to get Earth with the loſs of Heaven! He that will be rich in *haſte*, ſhall be poor enough in *Hell*. *Know ye not that the unrighteous ſhall not inherit the Kingdom of Heaven? be not deceived, God will not be mocked*, 1 Cor. 6. 9. Do not think (Reader) though thou canſt cheat thy Chapmen, that thou canſt cozen God; no, he will not be mocked; he ſeeth thy falſe weights and falſe meaſures, which thou ordinarily uſeſt, though thou haſt others to bring forth (for a colour) if occaſion be, and he will deal juſtly with thee for thy injuſtice, by ſending thee to that place where there is *judgment without mercy*. I have read of an old rich covetous wretch, that lying upon his death-bed, he asked his Son whether he would not do any thing that his Father

should desire him. His Son answered Yea: then saith the Father, *Hold your finger to the flame of that Candle an hour*. Sir, saith the Son, *I cannot possibly endure that*. No, saith the Father! *I must burn for ever in Hell, for taking up an Egge unjustly for you, and yet you will not burn a finger out for me!* O Reader, if thou art guilty of this sin, think of it betimes. Thy ill-gotten wealth will breed those worms which will gnaw thee eternally. Besides, thou mayst think to raise thy House by such heaps; but God himself saith, it is the way to ruine it; *He that is greedy of gain troubleth his own house*, Prov. 15. 27. Whilest he thinks to *feather* his nest, he doth indeed *fire* it. It is an Observation of the House of *Desmond* in *Ireland*, That *Maurice* the first Earl of that Family, raised it by injustice; and by injustice *Gerald* the last Earl ruined it. The crafty Fox in the Fable hugg'd himself, that he had cozen'd the Crow of his breakfast, but when he found himself poysoned therewith, he wisht it out of his belly. Unjust gain like the *Italian* buttered Spunge, may go down glib, but it swelleth in the body, and never cometh away till it hath ruined the party. Such men spin a fair thred to strangle themselves with. *The getting of treasures by a lying tongue, is a vanity tossed too and fro of them that seek death*, Prov. 21. 6, 7. *Cornelius a Lapide* hath a pretty fable, wherein he compareth men unjust in their dealings to Spiders, the righteous to Bees; The Spider upbraided the Bee for going up and down for hony; *Thou stayest at home*, saith the Bee, *but in thy working loosest thy life*: How often is that Latin Proverb fulfilled? *The burthen of Salt returneth to the place whence it came*. The occasion of which was the falling of Salt by the wrack of a Ship into the Sea, the place whence it came. God often sendeth some to squeeze those Muck-worms when they have sucked themselves full. Deceitfull dealing (as an huge heap of Ice by the Sun) by the scorching fire of Gods wrath dissolveth into nothing. *As the Partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right; shall leave them in the midst of his days, and at his end shall be a fool*, Jer. 17. 11.

Salis onus unde venerat illuc ibit. Erasm. adag.

Thirdly,

Thirdly, *Be carefull that thy particular Caling incroach not upon thy general:* Many lose Religion in a crowd of earthly businesses. The interposition of the Earth (as to the Moon) eclipseth the light of their Holiness. It is reported of the Inhabitants of *Oenee*, a dry Island near *Athens*, that they bestowed much labour to draw in a River to water it, and make it fruitfull, but when the passages were opened, the water came in so plentifully that it overflowed the Island and drowned all the people. Many that will be rich by their extraordinary labours, to make their Flocks and Fields fruitfull, *fall into temptations and snares, and many foolish and hurtfull lusts, which drown them in destruction and perdition*, 1 Tim. 6. 9. A Candle that burns well above ground, when put under ground, doth many times burn blew, and go out; the light of holiness which hath shined eminently in some Professors, when they have had little to do with the World, hath been abated in a great degree, when they have had great dealings. They in regard of much business, have been like those in a Mill, who cannot hear what is spoken by reason of the clacking and noise which is made there. Christ calleth, and the Spirit of God cryeth to them, but their ears are stopt with earth that they hear not.

As we say of Fire and Water, they are good Servants, but bad Masters; Keep them within their bounds, and they are exceeding usefull, but when they go beyond their bounds, how hurtfull are they? What mischief hath Fire done in *England*? What sad work hath Water made in *Holland*? The same is true of our particular Callings, they are faithfull Servants, but they are dreadfull Masters; Keep them within their limits and they are helpfull to our selves, our relations, and our neighbours; but suffer them once to transgress their bounds, and they will make miserable work, they will rob God, wrong the Soul, nay often ruine it eternally. *When those that were born slaves and servants, come once to be Kings and Commanders, they are even the worst Tyrants.*

Now if thou wouldst not have thy particular Calling to incroach upon thy general, take heed that it steal not away thy heart, nor thy time.

2. Take heed that thy particular calling steal not away thy heart from thy general calling. If the Mistris keep her distance and maintain her authority over her maidens, she may find them obedient and serviceable, but if she grow fond of them, and familiar with them, they will grow saucy and incroach upon her. Reader, keep thy inward distance, and maintain that authority which God hath given thee over the things of this life, and then all will be well; but if once thou doatest on them, and delightest in them, expect to have them thine hinderances in all holy exercises. The World may have thy hands, but it must not have thy heart. Thy actions may be about thy particular calling, but thy affections must be above it. *Set your affections on things above, and not on things below*, Colos. 3. 2. Thy occupation is as the first *Adam* of the earth, *earthly*, but thy conversation must be like the second *Adam* (the Lord from Heaven) *heavenly*. A Christian should follow the things of this World, with such a slightness and indifferency of spirit as Wicked men do the things of a better World. The holy Angels behold our earthly affairs but as strangers to them. It is happy for him that can carry himself towards his own estate as if he were another man. An Heathen could say, *I do not give but only lend my self to my business.* Surely then a Saint should go through the World as one in a deep study, his minde being the whilest intent upon a better object. Brutish *Horseflies* fasten on Dunghils, *Swallows* make their nests of earth. They who have no Heaven hereafter, may give their hearts to the Earth; but, Christian, if thou lovest thy Soul, though *riches increase, set not thine heart upon them. Love not the World, nor the things of the World*, Psal 62. 10. This is a certain truth, the hotter thy love is to the World, the colder it is to the Lord. When the sap of Worldlinesse is in a man, he will never thrive well Heavenward. The Ship may sail in the water and be safe, but when the water getteth into the Ship it sinketh.

Rebus non me trado sed commodo. Senec. de benef.

Thou

Thou mayst work about thy earthly affairs and all may be well; but if thine affairs once work themselves into thee, then thou art in danger. Thy God alloweth thee to *warm* thy self at the Sun of creature-comforts, but not to turn *Persian* and worship it.

The Rivers lightly salute the Earth as they pass along, and make no stay, but pass forward to the Ocean. Thy affection should but slightly touch the Earth, weeping for Worldly crosses as if thou wept'st not, and rejoycing for Worldly comforts as if thou rejoycedst not, and so pass on to the Ocean of thy happiness. It's said, *Germanicus* reigned in the *Romans* hearts, *Tiberius* only in the *Provinces*. Thy general must reign in the City, in thy heart; thy particular calling only in the Suburbs of thy hands. Reader, if the World ever get into the throne of thine inward man, farewell all Religion. I have read of a custom among the *Germans*, to know whether their children be bastards or not, to throw them *in Fluvium Rhenum*, into the River *Rhine*; If they floated above, then they acknowledged them to be their own; but if the waters carried them away, then they esteemed them as Bastards; Truely Reader, if thou canst float above the waters of thy worldly imployments, thou art a childe of God, but if that carry thee away by lying neer thy affections, look to thy self and fear thy condition. It is not the greatness of mans Estate or employment so much as the nearness of it to his heart, which will hinder holiness. A small hat held near our eyes, will hinder our sight of the Sun, which a great mountain afar off will not do. A little near the affections will hinder our sight of Christ, when thousands far from the heart may, as imployed, further it. Besides, the closer we lay the flowers of our earthly mercies to our breasts, the sooner they wither. A Nosegay in the hand will continue fresh and sweet, (as is generally observed) much longer than when it is stuck in the bosom.

2. That thy particular calling may not incroach upon thy general, be carefull *that it steal not away thy time*. Thy piety Reader, and thy prudence is so to order thine affairs relating

to

to heaven and earth, to God and thy Family, that they may not interfere or cross each other. A wise forecast will much help thee in this particular. As to the winding a skein of silk, he that begins at the right end, will make quick riddance of it; so to the dispatching of Worldly imployments, that they may not prove heavenly impediments, he that hath discretion to forecast them well, may do very much. However thy duty is to give the affairs of thy Soul, and thy God, precedency. I know the Devil and thy corrupt heart will often justle and quarrel with thy Closet and Family duties, by suggesting to thee that they must of necessity be omitted, because otherwise such and such concernments of thy Calling (upon which the welfare of thy self, Wife, and Children doth depend) will be neglected. As when *Moses* spake of the *Israelites sacrificing* to God, then *Pharaoh* spake of *work* to put them off; so when thou art thinking of entring upon the performance of duties, whether in secret or private, thy back friend (the evil one) will send thee a message, either by thy Wife, or Friend, or thine unregenerate part, that some other affairs of weight call for thy company elsewhere, and therefore a dispensation must be granted thee at present, as to thy solemn devotion. Friend, if thou lovest Jesus Christ, take heed of hearkening to such temptations; let the flesh but once obtain such a conquest over thee, and thou shalt hear of it again, it will pursue its victory to purpose. Sin is a subtle Sophister, it will bring Arguments and Reasons for all it doth; as is plain in *Sauls* sparing *Agag*, and the best of the flock: The beasts were to be Sacrificed to God, and in *Jeroboams* Calves, they were set up to save the *Jews* those tiresome Journeys to *Jerusalem*, but take heed that thy heart be not hardened *through the deceitfulness of sin*. Remember, Piety is the best path to outward prosperity.

Πρῶτα περὶ θεῶν, &c. *Arist. Polit. lib. 7. cap. 8.* *Aristotle* though a blind Heathen, could see and say, *Make Religion thy first and chief care that thou mayst prosper.* The *Mahometans* are so sensible of this, that what occasion soever they have, they will pray five times a day;

Becaus

Because the Jews suffered God's house to lie waste, therefore God blew upon their heaps, and wasted their wealth.

He that stealeth away time from his general for his particular calling, like a thief in the candle wasteth all; our work on earth is done best, when our work in heaven is done first. Religious duties, in reference to our worldly occasions, is like *sharpening the tools*, which helpeth our work forward with more speed and ease. *Mass and Meat hinder no mans thrift*, was a truth visible in the dark night of Popery. He that neglecteth the service of his God for the following his trade, may put what he getteth into his eye (as our proverb is) and never see the worse; nay, like the gold of *Tholouse*, or the Vineyard of *Naboth* to *Ahab*, the *profit* will be the perdition and ruine of the possessor. They who want time to do God's work, must want an eternity to receive God's reward. If men are so busie as not to attend their souls, God will be so busie as not to bestow salvation. I know, *Farms*, and *Oxen*, and *Wives* do hinder many from holiness; and I know also, that they will hinder many from heaven, *Luk.* 14. 24. *Matth.* 22. 5. That *German* Prince who would not part with his silver to pay his Souldiers, lost thereby his Empire and treasure too. He that will not spare time from his present business for his future blessedness, is like to lose both.

How much time dost thou squander away in long meals, in vain sports, in idle discourse, in superfluous sleep, and yet hast thou the face to tell God that thou hast no time in a whole day to seek his favour, and to mind thine eternal felicity! The truth is, thou dost not so much want time as waste time.

Do not think that it will be a sufficient excuse at the last day to tell God, that thy devotion was neglected, because thy earthly occasions abounded and pressed upon thee. If thy servant should tell thee, when he hath neglected thy business of concernment, that he could not help it, because he had business of his own to look after, a friend called him to the ale-house; wouldst thou think that a sufficient plea?

Believe it, thy defence is far worse when thou omittest the service of God for thy particular calling.

Aristippus apud Plat. de trang. anima.

The Philosopher could say, *That he would rather neglect his means than his mind, and his farm than his soul.* The very *Turks*, though they work their Slaves hard, will yet allow them time every day for food and rest. Wilt thou, Reader, deal worse with thy precious soul, than the *Turks* do with their Gally-slaves? For shame, man, be not so cruel to thy best part.

A good Christian, if businesses crowd in upon him so much, that he cannot wait on them, and worship God daily in his closet and family as he ought, will rather, like a wise Mariner, (when the ship is over-burthen'd) cast some over-board, than endanger the loss of all and himself too. Times of earing and harvest were very busie times with the *Israelites*, yet then God would not allow them to make bold with him, *Exod.* 32. 21.

He that is a faithful and wise Steward, will give every one their portion, their meat in due season; as he will give his body and his family their portion every day, so he will give his God and his soul their portion every day: surely he is not faithful who attendeth the Lacquey all day, and neglecteth his Lord, much worse is he who feedeth his flesh and starveth his spirit. Reader, take notice that there is a *time for all things*; as there are ploughing times, so there are praying times every day; as there is daily time for thy shop, so also for thy closet. When the Jewish daily Sacrifice was intermitted, as in the days of *Antiochus*, it was the *abomination of desolation.*

I am the larger in this particular, as observing that professors are exceeding faulty in suffering the canker of their particular callings to devour and eat up the gold and silver of their general callings. Sometimes they will wholly omit family duties, because the world will not permit them to be at leisure, but too too often when they perform them, they turn them off with a short cut, in a hudling manner, (as a Physician his poor patients, though their business with him

him concern their lives, when rich men ſtand without, expecting to be called in) becauſe the world ſtayeth at their doors to ſpeak with them. Friend, as a ſpecial help againſt this ſoul-hinderance, let me perſwade thee to be early in the morning at thy Religious duties. Some men muſt be ſpoke to betimes in the morning, or not at all; their publick affairs take up the whole day, and would if it were twice as long. The devil hath a thouſand devices to make him an Atheiſt all day, who neglecteth morning duties. Be not ſo haſty about thy calling in the morning, as to forget to take God along with thee. Remember this one note, *If the world get the ſtart of Religion in the morning, Religion ſeldom overtaketh it all day.* Something warm in the morning, before men go to work, is very wholeſome. A warm prayer, warm communion with the bleſſed God, in meditating or reading, will help thee to work with more comfort and courage, and may prevent infections from ill fumes and vapours in the day-time. *Job* had a large family, much cattel; he had beſides his domeſtical, much civil buſineſs, for he was a Magiſtrate; yet *Job roſe up early in the morning to offer up ſacrifice, and thus did Job continually.* In the day time alſo, or at evening, let nothing put by the concernments of thy God, and thine everlaſting eſtate; what company ſoever thou art in, ſay as a devout ſoul I have read of, when his hour of prayer was come, *You muſt excuſe me, I muſt be gone, a friend* (meaning his God) *ſtayeth to ſpeak with me.* Job 1. 5.

Cato repented of three things, one of which was, *That he had ſpent a whole day idly.* Truly, Friend, if thou neglecteſt thy general calling, how buſie ſoever thou haſt been all day long about thy particular, I muſt tell thee, (though an hour cannot be bought with the revenues of the whole earth) *Thou haſt ſpent a whole day idly*; and thou haſt much cauſe to ſigh out with the *Roman* Emperour, at night, when he had neither done nor received any good all day, *Hodie diem perdidi, To day I have loſt a day.* *Plut. in vit.*

Fourthly, if thou wouldſt exerciſe thy ſelf to godlineſs in thy particular calling, *Look up to God for a bleſſing upon*

thy labours therein. Creatures may be the object of thy diligence, but God alone the object of thy *confidence.* Thy supplication must be to God, and thy expectation from God. Thou canst as soon by thine own power adde a cubit to thy stature, as a penny to thy purse. *Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth,* Deut. 8. 18. All thy endeavours without God's blessing, are but (as *Cæsar* said of *Seneca*'s works) *arena sine calce,* sand without lime, they will not hang together; if God bless them, they prosper; if he blast them, they perish. The devil himself was so far orthodox, *Job* 1. 10. *Thou hast blessed the work of his hands, and his substance is increased in the land.* Alas, the whole course of nature turneth only as it is moved by the hand of God. It is not in the frame of nature as in frames of art; when a Watch is made, it may go though the workman be many miles off, or though he be dead; but there is not the least wheel in the frame of nature which doth not depend upon God for its motion every moment. As the vapours exhaled by the Sun, depend so much upon it, that if that withdraw its influence, they fall to the earth; so do the creatures depend on God; if he withdraw his influence from them, they presently come to nothing.

Take notice, Reader, (to instance but in one calling) how the genealogy of *Corn* and *Wine,* by a concatenation of causes, is resolved into *Jehova*: *I will hear the heavens, and the heavens shall hear the earth, and the earth shall hear the corn, and wine, and oil, and they shall hear Jezreel,* Hos. 2. 21, 22. God hath the key of food under his own girdle, *Psal.* 145. 16. Hence some call the earth, *God's great Purse,* which he openeth for man's profit, and shutteth for man's punishment. The Jewish Rabbies call the earth, *Alma Parens, A kind Mother*; and the rain her *Husband,* because the showers do fœcundate and make that great Mother of plenty fruitful. But as likely a Mother as the earth is to bring forth, she is barren unless God open her womb. 1. The *plowing and sowing of the ground* is from God; the hands of men

men cannot do it, without his protection and providence; and the heads of men would not have thought of it without his direction and assistance, *Isa.* 28. 24, 25, 26, to the end. 2. When the ground is plowed and sowed, it must be *watered*, or the grain will quite die; this also is from God alone. The Monarch of *Mexico* was wont to take an oath at his Coronation, that it should be what weather he pleased: but, *Can any of the vanities of the Heathen cause rain? Jer.* 14. 22. God alone can unstop those bottles of heaven, they are all above man's reach: the most spungy clouds distill not one drop, no more than a rock, till God give the word of command. He *decreeth* rain, *Job* 28. 26. he *prepareth* rain, *Psal.* 135. 7. and he *poureth down* the former and latter rain, *Deut.* 28. 12. *Joel* 2. 21. *Job.* 5. 10. He also covereth the body of the earth with the white mantle of snow, whereby the corn is warmed, and the ground mellowed, *Psal.* 147. 16. 3. The Stars, those purses of gold, (as one calleth them) out of which God throweth down riches, which good men gather, and bad men scramble for, are all at God's beck and bidding, *Psal.* 19. 4, 5. *Mat.* 5. 45. *Job* 38. 32. 4. The fruitfulness of the earth, after it is ploughed, sowed, watered with the clouds, and warmed with the influence of the Sun and Stars, is wholly from God: *Thou crownest the year with thy goodness, and thy paths drop fatness, Psal.* 65. 11. *Heb.* 6. 7. This some of the Heathen acknowledged by the light of Nature; and therefore when they went to plough in the morning, they did lay one hand upon the plow, (to speak their own part to be painfulness) and hold the other hand up to *Ceres*, the goddess of corn, to testifie their expectation of plenty to be from their supposed Deity. How easily can God blast all the corn in the field, or blow upon it in the barn! if he do but will it, it is done. The whole Creation indeed is but a glass without a bottom, which cannot stand of it self, but as God is pleased to hold it up. The *Philosophers* tell us, the *Sun* and Man beget a Man; the *Sun* and the earth bring forth corn; and speak of the *Sun* in every thing as a principle efficient:

Weems Cerem. Law.

But the *Divines* tell us more truly, *God* and the Heavens, *God* and the earth cause harvest; God by the creatures doth all things, God is the only principal efficient; the Sun it self, and all other creatures, are but liveless instruments, moved and acted by God according to his purpose and pleasure. *Except the Lord build the house, they labour in vain that build it. It is in vain for you to rise up early, to sit up late, and to eat the bread of sorrows, Psal.* 127. 1, 2. Apricock trees that depend upon their own strength, leaning on nothing, (as experience teacheth us) bring forth little or no fruit, when they that lean on the wall abound in clusters. The way to thrive in thy trade, is not to trust to thy own head or hands, but to trust in the Lord for a blessing on thy endeavours.

Fifthly, *If thou dost prosper in thy calling, let God alone have the praise.* Do not *sacrifice* to thy own *net*, *Hab.* 1. 10. (as the Jews) as though by thy skill and wisdom thou hadst met with such a draught; but consider, the providence of God hath brought in all thy profit. *Beware when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, lest thine heart be lifted up, and thou say in thine heart, My power, and the might of my hands hath gotten me this wealth*, Deut. 8. 14. to 18. Man is apt to make himself his Idol, and to attribute all to his own pains and prudence. *Men boast, saith Luther*, Hoc ego feci, & hoc ego feci, *and shew themselves to be meer fæces: They brag, This I have done, and this I have done, and thereby appear to be nothing but dregs.* God took it ill that *Tyrus* should say, *By my traffick and my wisdom I have increased my wealth:* and telleth her, *That she had set her heart as the heart of God, Ezek.* 28. 3, 4, 5.

Luther in Psal. 127.

The Israelites were commanded to bring their *first ripe fruits* to God, whereby they acknowledged him the owner and author of all their increase, *Exod.* 23. 16, 19. *Levit.* 23. 10.

Strabo Geog. The very Heathen were somewhat sensible of this: The *Metapontines*, after a plentiful harvest, which had much enriched them, dedicated an *harvest cut in gold* to *Apollo* their god. *Praise the Lord, O Jerusalem; praise thy God, O Zion:*

Je

For he maketh peace in thy borders, and filleth thee with the finest of the wheat, Psal. 147. 12, 13, 14. When God sendeth thee in *profit*, thy duty is to give him praise. Do not bury God's mercies as the barren earth the seed, that when once it's thrown into the ground, we hear no more of it. God expecteth, as the trees by their leaves in *Autumn* pay their tribute of thanks to the earth, the mother of their fruitfulness; so that we should honour him when he heapeth favours on us.

Some men are like Fisher-mens Weels, wide to receive in mercies, but there is no passage out for the returning of praises. Those places where the Rivers are shallowest, make the greatest sound; those where they are deepest are most silent. Men while they are poor, *sound with prayers*, make a great noise for mercies; but when God blesseth them with wealth, they are silent in regard of thanks; they are lifted up with pride, but look not up to God with praise.

It is reported of *Willigis* a Wheelers son, that being made Archbishop of *Mentz*, and one of the Prince Electors in *Germany*, he did constantly acknowledge God's great providence in his great preferment; and therefore gave in his Coat of Arms *three Wheels*, with this Motto, (written in his bed-chamber in great letters) *Willigis, Willigis, recole unde venerit: Willigis, Willigis, remember from whence thou camest!* Thus holy *Jacob* in his prosperity remembred both his former poverty, and his present plenty, to its Author's praise, *O God of my father Abraham, I am not worthy of the least of all thy mercies, and all thy truth which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands*, Gen. 32. 9, 10. So do thou, Reader, when God blesseth the work of thy hands, ponder his goodness, that thou maist give him his praise, and think of thy own unworthiness; thereby thou maist be preserved from pride. It is reported of that noble Captain *Iphicrates*, that being enriched, he should cry out, *From how small, to how great an estate am I raised!*

Celius lect. Antiq. lib. 13. c. 1.

Sixthly, *Labour for contentedness, and an holy composedness in*

in all conditions: Let your converſation be without covetouſneſs, and be content with ſuch things as ye have, for he hath ſaid, I will never leave thee nor forſake thee, Heb. 13. Thy duty is to have the ſcales of thy mind equally poiſed in all providences; not *riſing* in proſperity through *lightneſs*, nor *ſinking* in adverſity under the *heavineſs* of the *load*. As the tree bendeth this way and that way with the wind, but ſtill keepeth its place; ſo thou maiſt yield according to the gales of providence, but ſtill retain and keep thy ſtanding, thy piety. If thine eſtate *decreaſe*, let not thine heart *deſpair*; if the world *flow in*, let not thine heart *flow out*. O it was an excellent leſſon which *Paul* had learned, *I know in what ſtate ſoever I am to be content; I know how to be abaſed, and I know how to abound; I know how to be full and how to be empty*, Phil. 4. 11. *Paul* was not like a Muſical Inſtrument, out of tune with every change of weather; but like a Cypreſs-tree, which no ſtorms (Naturaliſts tell us) can alter; and like the hill *Olympus*, above all winds and weather.

Some men are like the leaves of a tree, which every wind ſets a ſhaking and trembling; or like a bone out of joynt, which a man cannot ſtir without pain, if the world do but frown upon them, you may ſee it in their faces, they are quite dejected with ſorrow: O how heavy preſently are their hearts, as if they had loſt their heaven! It is to be feared that bough is rotten, which breaketh if but a little weight be hung upon it. A godly man ſhould be like a Rock, immovable, though high winds and boiſterous waves of Providence blow and beat upon him; and like a Die, however he be thrown, always to fall upon a ſquare. The Traveller need not murmur, though his Inn afford him but mean fare, and an hard bed, when he knoweth that he muſt be gone next morning. The Ox is not happier which hath two or three mountains to graze on, than the Bee which feedeth upon that dew which falleth daily from the ſtore-houſe of heaven. If thou haſt ſecur'd thine everlaſting eſtate, the boundleſs God is thy portion, and ſurely then thou maiſt be like a ſpring full, under the moſt ſcorching Providence.

It

It was a worthy ſpeech of Mr. *Bradford*, the Martyr, (to one who asked him whether he ſhould petition the Queen for his life.) *If the Queen will take away my life, I will thank her; if ſhe will give me my life, I will thank her; if ſhe will baniſh me, I will thank her; if ſhe will burn me, I will thank her; let her deal with me how ſhe pleaſeth, I will thank her.* So, Reader, thy heart will be in an excellent frame indeed, if thou canſt thank God when he enricheth thee, and thank him when he impoveriſheth thee; if thou canſt thank him when he ſmiles on thee with the light of his countenance, and thank him alſo if he frown by ſome ſad Providence; if thou canſt thank him when he is at Addition, and thank him when he is at Subſtraction; thank him *giving* to thee, and thank him *taking* from thee: O here is an heart worth gold indeed. Truly the want of this calmneſs and compoſedneſs of mind, is a great impediment to Chriſtians. Alas, when their ſpirits are like ſome mens fleſh, no ſooner razed with a pin, but they rankle and feſter; no ſooner touched with a light affliction, but they faint and are dejected; how unfit are they for Religious actions! as men in extremity of pain, they rather chatter than *pour out a prayer*. Either men muſt uſe the world as if they uſed it not, or they will ſerve the Lord as if they ſerved him not. He who knoweth that nothing can befall him whilſt he is diligent in his calling, but what is the fruit of bottomleſs love, and the reſult of infinite wiſdom, may certainly be ſteady in the greateſt ſtorm. Thrice happy is that ſoul, who hath ſo much care of doing his work, and ſuch an eye to the recompence of reward, that the allurements and affrightments of the world (though they may aſſault the out-works) can never ſurprize the Royal Fort of his heart.

The only way, Reader, to find thine own will, is, to loſe it in God's will: thoſe that grumble at his doings, and quarrel at his dealings, do but like a Bull in the Net, and the ſilly Bird among the lime-twigs, by ſtrugling intangle themſelves the more. Unſubmiſſiveneſs to God's *will*, is the fountain of all man's woe; the quiet reſignation of our perſons

and portions to God's pleasure, is the only *sleeping pill* which can give rest to the soul. Christian, let me ask thee this question, Didst thou give up thy self to Christ for Temporal, or for Eternal comforts? Didst thou enter upon Religion to save thine estate or thy soul? O why then shouldst thou be so sad, when thine eternal happiness is so safe! For shame live like a child of God, an heir of heaven; and let the world know, that thy hopes and happiness are in a better world; that though thou art denied those Acorns which thy Father giveth to his Hogs, yet thou hast the Children's bread, and expectest thine inheritance when thou comest to age.

Thus I have dispatched the fourth particular, how a Christian may exercise himself to Godliness in his particular calling.

A good Wish about Particular Callings, wherein the former Heads are Epitomized.

The Introduction.

My particular calling being a peculiar and distinct station wherein I am bound to be serviceable to my country and family, and wherein also I have this privilege, that I may further my general calling, if I mind it out of conscience to the Lord, and in obedience to his word, I wish in general, that I may never cross the wise providence of my God (in the government of the world) by neglecting it, or thinking lightly of it, but that I am listed under the Captain of my salvation, may serve him faithfully, not only in general as a souldier, but also in the place or office to which he hath chosen and called me. I wish particular, that what my hand findeth to do, I may do it with all my might: *that I may be of the number of them that spend themselves with labour, and not of them who waste with rust and luxurie; my diligence herein is some help against the temptations of the devil.* The sluggards heart *is like his field,* over-grown with weeds. *Lord, let me rather wear out the world than consume (like a garment laid by with moths) for want of use. Yet I wish that I may not by my industry make more haste than*

Our general callings must be followed with diligence.

rich than good speed; I mean, that I may never increase my riches by dealing unrighteously in my calling, knowing that unjust gain is a mark, which the strongest stomach in the world cannot possibly digest, but may esteem a penny got by the blessing of God upon my honest labour, at a far greater price than thousands of pounds by crime and robbery, and may weigh all my wares in the scales of loving my neighbour as my self, by the standard of that Royal Law, Whatsoever you would that men should do unto you, do you even so unto them; for this is the Law and the Prophets. O that I might not upon any pretence whatsoever, either by taking advantage of the buyers ignorance, or by putting unserviceable wares into his hands, or by false weights and measures, or by defrauding my neighbour any other way, consult shame to my house, and sin against my own soul; but when I am in my shop or ware-house, or instructing my servants how to sell, I may hear the sound of that dreadful threatning against unrighteous dealers in mine ears, He hath swallowed down riches, he shall vomit them up again; God shall cast them out of his belly. He shall suck the poison of Asps, the Vipers tongue shall slay him; the increase of his house shall depart, and his goods shall flow away in the day of his wrath. I desire that I may touch my calling (as they who make powder do their fire) with my greatest care to keep it within its own bounds, that I may so give to the world the things of the world, as to give to my God the things of God. To this end I wish that I may not, like Demas, embrace this present world, but have deep soever I wade in earthly affairs, may be sure to keep my head (I would say my heart) above water, lest I sink and perish in them eternally. Lord, though I possess outward things, yet let outward things never possess me. I am married to thy Sacred Majesty; though I converse with my calling as a friend, yet let the bed of my heart never be defiled therewith, but reserved only for thy blessed self to lodge in. My prayer is, that my earthly traffick may never be suffered to play the thief, and to steal away that precious treasure of time, which at last morning and evening my heavenly trade requireth in my closet and family: but though like the Eagle I stoop to the earth for my prey, my outward provision, I may not dwell there,

With righteousness.

Hab. 2. 10.

Job 20. 15.

They must not incroach upon our general calling.

In stealing away either our love,

or time.

but mount up again to heaven; O that I might be deaf to all the vain excuses, which the world will plead for the total omission or shortning of Religious exercises, and even when a real necessity, not through any negligence of mine, appeareth by some sudden providence, I am denied time to draw the long sword of solemn devotion, I may be then so affected with my duty and danger, as to draw the short dagger of ejaculatory petitions to defend my self against my spiritual enemies. My God never intended that my worldly business should be my trouble, or my calling like the clouds to intercept my sight of the true Sun; therefore if so much business lie upon my hands, that if that be attended my soul must be neglected, let me rather, as a wise Traveller, ease my self of some part of my burthen, than permit it to hinder me in my journey to heaven.

Prayer for a blessing.

I desire that I may be so sensible that good things here below come from the most high God, and the success of my labours dependeth more on his providence than my diligence, that I may never in a morning open my shop, or lift up a tool, (as my use is) before I have opened my heart, and lifted up my soul to my God for his blessing upon my endeavours. All creatures in the hands of my God, are as dead tools in the hands of a living workman, by whose force and influence alone they act. Lord, let me never look upon second causes as more than the order in which, and the means with which thou art pleased to work. I wish that if God shall by my calling increase my wealth, I may not sacrifice to my own nets, nor burn incense to my own drags, but may be so spiritual as to acknowledge my God the Author of temporals, and receive them so thankfully from his hand of bounty, that I may improve them faithfully, as may most for his glory. The earth is the Lord's, and the fulness thereof; He is the Owner of all I enjoy, I am but his Steward, and must shortly give account of my stewardship. O let me make me friends of the unrighteous Mammon, that I may be trusted with the true riches; let my whole estate be employed according to thy word, for the furtherance of my own everlasting weal.

Thanks to God for success.

Contentedness in all.

Finally, I wish that I may sail trim and even in all weathers;

that when it is full tide in regard of outward comforts, I may not swell with pride; nor when it is low water, grumble through perverseness. Murmuring is the musick of hell, holy contentedness is the fore-taste of heaven. Why should I rejoyce my worst enemy, and dishonour my best friend by being fretful at that which the only wise God *seeth to be fit and needful: The lean Ox is fitter for service than the fatted one. The true* Israelite *may well be satisfied in his journey to* Canaan *with his Homer a day, with his Statute-measure, and his Father's allowance. What though my Father deny me that entertainment at present, which he giveth to strangers, yet I have his love now, and the inheritance hereafter shall be mine.* My God will give grace and glory, and no good thing will he with-hold from them that walk uprightly. *Lord, let me never discredit thy house-keeping, by my grumbling carriage, or frowning countenance; but so by the Prospective-glass of faith, behold those things which are invisible, that I may* in all things give thanks; *like some birds, sing even in winter, and as cloaths died in grain, retain my colour in all weathers; that when the* Fig-tree doth not blossom, nor the Vine yield her fruit; when the labour of the Olive shall fail, and the fields yield no meat; then I may rejoyce in the Lord, and be glad in the God of my salvation. *In a word, I wish that I may, like the wise Merchant,* sell all I have to buy the pearl of great price; the gold tried in the fire, that I may be rich; the white raiment, that I may be cloathed: *and drive such a constant trade with my God in the other world, bearing from thence, and sending thither daily, that when* the King of Terrors *shall give me a Writ of Ease from my particular calling, I may* die in the Lord, rest *from my labours*, and have my *works following* me through free grace, into an exceeding and eternal weight of glory. *Amen.*

A good Wish about the Calling of a Minister; wherein the several Properties and Duties of a Conscientious Pastor are Epitomized.

The Introduction.

THe Ministery of the Word being a Calling above all others of greatest weight, as set up by the ever blessed God, for the payment of himself the deserved praise of his curious, eternal, and infinitely wise purpose; and for the payment of the Lord Jesus Christ, the precious fruits of his bloudy Passion, by the turning of sinners from darkness to light, and from the power of Satan to God: in which he is pleased to commit to men (duly qualified and rightly called) *the Word of Reconciliation*, and commandeth them in his name, as his Ambassadors, to offer terms of peace, and to perswade and beseech rebellious sinners, with all earnestness and faithfulness (as they would not have the blood of their peoples souls required at their hands) to accept of, and submit to those Articles of Grace and Pardon. I wish in general, That since my God hath counted me faithful, put me into the Ministery, and entrusted me with that which so nearly relateth to his own glory, and which so highly concerneth the eternal felicity of precious souls, *That I may take heed to my self, and to all the flock over which the holy Ghost hath made me Over-seer, to feed the Church of God, which he hath purchased with his own blood.* In particular I wish, That I may know experimentally what Regeneration meaneth, before I travel with others, till Christ be formed in them; that I may dissuade from compliance with sin, and perswade to an hearty acceptance of the Saviour, not by hearsay, or at second hand, but upon my own knowledge of the bitterness of the former, and the goodness and sweetness of the latter. Let me not like some Cooks, dress that meat for others which I eat not of my self: Let not my Sermons be (as *Minerva*) the children of my brain, but the travel of my soul, that *I may serve my God with my spirit in the Gospel of his*

Acts 20.28. The Properties of a Minister. He must be, 1. Gracious.

Son;

Son; and as a true vessel of the Sanctuary, have within me a savour of that water of life, which I pour out to others. It is doleful to fall into hell from under the Pulpit, but ah how dreadful is it to drop thither out of it! Doth not my heart tremble to think, that it is possible for me, like the unbelieving Spies, to coast the heavenly *Canaan*, to commend it to others, and yet never to possess it my self! that whilst I preach to others, *I my self may be a cast-away!* Lord, let me so exalt thee in my heart, as my chiefest good; in my life, as mine utmost end; and preach so effectually to my own soul and to others, *That I may both save my self and them that hear me.*

That he may act from a right principle, love to God;

I wish that the spring of my motions, and principle of all my work, may be *love to my Master*, and not expectation of any temporal reward: That I may never be so sordidly sinful, as to sell the incomparable Saviour for a little corruptible silver; to turn my Fathers house into an house of merchandize; and to cry up my God, as the *Ephesians* their goddess, because by that craft they had their wealth: but that unfeigned affection to the bleeding head, and tender compassion to his blessed members, may be all the oyl to feed that lamp wherewith I enlighten others in the way to life. O that that pathetical affectionate expression of my dearest Redeemer, might sound often in mine ears, and pierce my very soul, *If thou lovest me, feed my lambs: If thou lovest me, feed my sheep!*

And for right ends, the glory of God, and the salvation of souls.

I desire that my ends in the Ministery may be purely to exalt the glorious name of my God, in the conversion and edification of his precious and chosen ones. That I may not use Preaching as a chief a picklock to open mens coffers, but as a key to open their hearts, that the truth of God, and the God of truth may enter in. Why should I prophane so pious an Ordinance by so poisonous an end, and serve my self like the Eagle, by having my eye to the prey whilst I soar aloft, and pretend to the world that I serve my Saviour! Let me not like *Balsam*, *Divine for money, nor through covetousness, with feigned words, make merchandize of inestimable souls*, which

which Christ thought worth his precious blood. O that I might seek, not my peoples goods, but good; *not my own profit, but the profit of many, that they might be saved.* Lord, let this design lie at the bottom of my heart, in every act of my Office; that I may, as *Abraham's* Steward, *provide a wife for my Master's Son*; and enable me through thine help, to set forth the beauty of his Person, the excellency of all his precepts, and the vastness of his portion: that I may woo to purpose, and prevail to *present my people as a chaste Virgin unto Christ.*

2. Able. I wish, That because the work I am occupied about is great, in regard it is not for man, but for the Lord, that I may (as *Bezaleel* and *Aholiab* for the service of the Sanctuary) be singularly gifted and endowed by my God, for the building of his spiritual Temple; that as a wise Builder, I may lay the foundation of sound Doctrine, raise it up strong Pillars of convincing Reasons, and cover it with useful and powerful Application. I would not, like some young Shopkeepers, for want of stock, set out pictures of wares instead of parcels; but be so *throughly furnished unto every good work*, that I may upon all occasions bring out of my treasury things both new and old. Lord, let a double portion of thy Spirit be poured on me, and let thy blessing so prosper my studies, that I may be an *able Minister of the New Testament, not of the Letter, but of the Spirit; a workman that needeth not to be ashamed, rightly dividing the word of truth*, 2 Cor. 3. 6.

3. Faithful. I wish that since I am a steward *of the mysteries of Christ, and that it is required of a steward that he be found faithful*, that I may upon no pretence be false to the souls of my people; that I may not *daub with untempered morter, or sow pillows under mens elbows for any gain or advantage*; but may be a *Barnabas*, a *son of consolation* to the penitent; a *Boanerges*, a *son of thunder* to the presumptuous, that knowing the terrors of the Lord I may perswade men, and give to every one their particular and proper portion in due season. O let me not be curious to provide meat toothsome for pallats,

pallats,

pallats, to the feeding of their distempers, (like *Ahab's* 400 trencher-chaplains, who sold their Lords life at the cheap rate of a lie) but as *Micaiah* be careful to distribute food that is wholesome and suitable to their several spiritual constitutions. Though my patients may be angry at present, when I search their festered wounds to the bottom, and thereby put them to pain, yet when upon my faithful dealing they recover, they will give me hearty thanks. It was the saying of *Mauritius* the Emperour, when he heard that *Phocas* was a coward, *If he be a coward, he is a murtherer*: if I be fearful to tell men of their sins, I murder their souls. Lord, when I am visiting my parishioners in private, or preaching to them in publick, cause me to hear thy voice behind me; *When I say unto the wicked, that he shall surely die, and thou givest him no warning, nor speakest to warn the wicked from his wicked way, that he may live, the same wicked man shall die in his iniquities; but his blood will I require at thine hand.* Ezek. 3 18.

I desire that I may not be obnoxious to the censure of a *wicked and slothful servant*; not of wicked, by hiding my sins in the cloak of excuses; nor of slothful, by hiding my talent in the napkin of idleness: but may mind *the work of the Ministery*, and make it appear that both in my preparation for, and execution of my office, *I labour in the Word and Doctrine*. My time and parts are not mine own, but (under God) my peoples, and to be improved for their profit. If men die for robbing single persons, what shall befall me, should I be such a thief, as to rob the poor, the rich, and indeed the whole parishes stock! My prayer is, that I may *not offer to the Lord my God that which cost me nothing*, that my meat which I set before the family committed to my charge, may not be (like *Ephraim* half-baked) raw or crude, and so unmeet for their stomacks to concoct, because of my negligence in preparing it; that I may *give attendance to reading, meditate on those things, give my self wholly to them, that my profiting may appear to all men.* They that spend upon the main stock where it is but small, will quickly prove

4. Industrious.

In preparation for his office.

1 Tim. 4. 13, 15.

bankrupts. My layings out are considerable, my comings in had need to be answerable. Surely if any in the world should feed high, should study, read and pray hard, those should do it who carry so many in their wombs, or give so many suck. I wish that I may be industrious as well in rearing the Temple, as in providing materials; that I may cheerfully spend, *and be spent in the service of Christ.* My Saviour was taken to be fifty, when he was little above thirty; by reason of his excessive industry, his very countenance was aged. O my soul, follow thou this blessed pattern, do not play, *but work the work of him that sent thee in the Lord*: improve all opportunities to the utmost, be instant in season and out of season, serve thy God with all thy strength; like fuel consume thy self in burning to warm the spirit of the Saint, and to thaw the frozen heart of the sinner. Thy work is of infinite consequence, thy time is exceeding short, thy reward is glorious and eternal: *Up, and be doing*, and, like the silk-worm, wear out thine own bowels, to hide others nakedness, waste thy self to prevent thine own and others endless woe. Be thou a fruitful mother to conceive and bring forth new creatures, though thou conceivest with sorrow, and bringest forth with much pain, and thy labours at last should cost thee thy life.

In the execution of his Office.

5. Compassionate to souls.

I desire that I may be tenderly affected to all the souls in my charge, as knowing their worth, and believing of what concernment their unchangeable estates are in the other world; Lord, what melting bowels should I have towards them, when I consider that every one of them must die within a few days, and either live in heaven, or frie in hell to all eternity! My Saviour was a faithful and merciful High Priest; *He had compassion on the multitude, when they had nothing to eat, and would not send them away empty, lest they should faint in the wilderness.* O that I had but that pity for the souls, which he had to the bodies of men! Nature will help me to pity a body without a soul, why should not Grace teach me to pity a soul without a God? Lord, when I behold wounded, bleeding, dying souls, let mine eyes affect

affect my heart with sorrow, that both mine eyes and heart may be up to thee, with the greatest importunity for a blessing upon my most diligent endeavours for their recovery. Make me so tender and affectionate a mother, that I may patiently bear with the frowardness, and willingly go through with the burden of instructing my children. Though others nurse children for *the love of wages*, let me nurse mine for the *wages of love*. Let all my actions towards them flow from sincere affection to them, and not only my counsels and comforts, but even my rod of reproof, like *Jonathan's*, be dipt in this hony. When I am rebuking them cuttingly, and frighting them from sin with the fear of the unquenchable fire, let all my bitter pills be given in this sweet syrrup of love, that they may know and acknowledge my greatest anger against their sins to proceed from a tender respect and love to their immortal souls.

6. Full of courage.

I wish that being a sworn souldier of the Lord of Hosts, whatsoever trials and tribulations I meet with in my holy warfare, whatsoever dangers and death shall look me in the face, I may never flie from my colours, or forsake my Captain, but endure *hardship as a good souldier of Jesus Christ*. When I first listed my self in his Muster-roll, I understood the grievous hardships, and various hazards, which all his Army, but especially his Officers, must encounter with: *That to preach the Gospel is*, as *Luther* saith, *to draw the hatred of the whole world upon a man*; yea, that earth and hell would both conspire and plant their strongest Batteries against the Bulwarks of the Church (under God) the Ministers of the Word; notwithstanding all which, I entred my name as a Volunteer, and promised to live and die in his quarrel; and shall I now, because the enemies appear numerous, and the bullets flie thick, like *Peter*, deny my righteous cause, and disown my glorious Captain. *Lord, let me die with thee rather than deny thee*; enable me through thy strength *to be ready not only to be bound, but to die for the name of the Lord Jesus*. My only safety consisteth in keeping close to my Saviour: should I through cowardliness run away, I must expect

Marshal Law. *If any man draw back, thy soul will have no pleasure in him.* If I, like *Jonah*, should run from thy presence, as unwilling to deliver an unwelcome message, I must expect a storm to follow after me, and either the waves to swallow me up, or the Whale to swallow me down; I should but go out of thy blessing into the warm Sun. If the service of my God be not in all respects the best, why did I chuse and like it? if it be, why should I refuse and leave it? My *cause is good*, I fight against sin and Satan, the desperate and bloudy enemies of my soul; my Crown is *better*; after a temporal conflict, followeth an eternal crown of glory. (O my soul, *be thou faithful unto death, and thou shalt have a Crown of life.*) But my *Captain is best of all*, he looketh upon me, goeth before me, fighteth for me, and as he leadeth me *on to this trial*, so he will not, like the devil and the world, who leave their servants and lovers in the lurch, but bring me *off with triumph*, either safe on earth, or safe to heaven. Lord, whatsoever dirt of calumny shall be thrown in my face, whatsoever dart of cruelty shall be stuck in my body, *for keeping the word of thy patience in an hour of temptation, yet let none of these things move me, neither let me count my life dear unto me, so that I may finish my course with joy, and the Ministery which I have received of the Lord Jesus, to testifie the grace of God.* Act. 20. 22.

The several duties of a Minister. 1. To preach the Gospel.

As to the preaching of the Gospel, which is the principal work of the Minister, as being the main engine in the hand of God, wherewith he undermineth and over-turneth the strong holds of sin, and the kingdom of darkness; I wish that I may prepare for this work diligently, ever handle this weapon warily, deliver the message of my God soberly, (as may be most for his glory, and my peoples good) *not with the enticing words of mans wisdom, but in the demonstration of the Spirit, and of power.* To this end I desire, that all my Sermons may be like *Monica's son, children of many prayers and tears*, and thereby the more unlikely to perish. *Luther* saith, *He that prayeth hard, studieth hard.* Lord, let all my Sermons, as dew, be *heaven-born*, that they may drop down

His Sermons must be the fruits of fervent prayer.

down upon my people like rain upon the mown graſs. Let prayer be the key to open the myſteries of Chriſt to me, and let prayer be the turning of the key, to lock them up ſafe within me. Let prayer open and ſhut all my books, form and write, begin and conclude every Sermon. Ah, how ſhould he pray both for his preaching, and before he preacheth, who, by every Sermon, preacheth his beloved neighbours into eternal burnings, or eternal pleaſures!

I wiſh alſo, for the furtherance of the former ends, that I may preach over every Sermon to my own heart, before I preach them to my hearers: that I preaching feelingly, may preach the more effectually; and the milk of the Word coming warm out of the mothers breaſts, may be, as more natural, ſo more pleaſing and nouriſhing to the children. Why ſhould I, like a Lawyer, plead the cauſe of my God (for my fees) and not at all have my own perſon concerned in it? O let me rather, as a Phyſician, drink of thoſe potions my ſelf, which I preſcribe and adminiſter to my patients. Preached over firſt to his own ſoul.

I deſire, that I may never dare to play the Huckſter with the Word of God, to ſophiſticate or adulterate it by my additions to it; but that *I may receive from the Lord, what I deliver to men*; and feed all my charge with *the ſincere milk of the Word, that they may grow thereby.* If it be treaſon to counterfeit the Kings coin, what high treaſon is it for me to imprint the King of Kings ſtamp on my braſs-mony? O that as I am an Ambaſſador, I might keep cloſe to my inſtructions, and as a Builder, may lay every ſtone in his Temple by the line and rule of his Word; and as a Phyſician, may never try experiments upon the ſouls of my people, but *hold faſt to the form of wholeſome words*, and ever preſcribe thoſe tried and approved receits, which the great Phyſician hath left me under his own hand. Becauſe my work is to touch and pierce my hearers hearts, and not to tickle and pleaſe their ears, I wiſh, that I may preach a crucified Saviour, in a crucified ſtyle: That I may not blow up my Sermons (as Butchers ſome joynts of meat, to make them ſhew fairer) with a windy pomp of words; but by *uſing all* He muſt preach the Word. 1. Purely. 2. Plainly.

plainness, and stooping to the lowest capacity, may *become all things to all men, that I may save some.* I am a barbarian to my people, whilst I preach to them in an unknown language; I starve their souls, whilst I give them such meat as they can never digest. Let me not read Authors, as the Butter-flie goeth to flowers, only to gild her wings; but as the Bee, to gather hony, and bring it home to the hive for the supply of her young. Lord, let me never be guilty by painting the windows, of hindring the light of thy glorious Gospel from shining powerfully into the hearts of men and women.

3. Prudently. My prayer is, That I may not strengthen the hands of sinners, nor sadden the hearts of the godly; but be able to distinguish between the vile and the precious, and accordingly give them their several portions: That I may give milk to babes, and strong meat to stronger men; order my prescriptions suitable to their particular constitutions; use the needle of the Law, to make way for the thread of the Gospel; and lead my sheep, as *Jacob* drove his flock, as they were able to bear it; and as Christ taught his, as they were best able to hear him.

4. Powerfully. O that I might not only preach prudently, but also powerfully: that my Sermons may be delivered, not as Prologues to a Play, as matter of sport or pastime; but as the message of an Herald, with all imaginable seriousness and fervency, as containing conditions of life and death. The Word is an hammer, but it will never break the stony heart, if lightly laid on: what is preached coldly, is heard carelessly. Lord, let me not, like the Moon, give some light without any heat, but cause me *to lift up my voice like a trumpet*; to give (as fire) heat as well as light; *to be eaten up with the zeal of thine house*; to beseech poor souls to be happy, with as much fervency, as if I were begging for my life; and to preach so successfully, that I may raise up much spiritual seed to my elder brother.

2. To pray for his people. I wish, That all my Parishoners, without exception, may have so deep a share in my affection, upon a Religious account

count, *that without ceaſing, I may make mention of them always in my prayers*: That my hearts deſire and prayer to God both in ſecret, private and publick, for poor and rich, may be, that they may be ſaved. O let me daily offer ſacrifice for them, confeſs their iniquities, bewail their miſery, and cry mightily to God for mercy. Lord, let me prevail with thy Majeſty to ſpeak to their hearts, and I ſhall prevail with them to hearken to thee; yea, I ſhall ſtand before thee at the laſt day with courage, and ſay, *Behold, here am* I, *and the children which thou haſt given me.*

3. To Catechize.

Becauſe the ſmall keels of children are quickly overturned, (when they meet with the high winds of temptations, as they ſail along in the ſea of this world) if they be not ballaſted with the *principles of the Oracles of God*, I pray, That I may be a diligent *inſtructer of babes, and a faithful teacher of the ſimple*: That I may ſeaſon, through God's help, thoſe new veſſels, with the precious water of life, that they may retain their ſavour to their old age: that the younger amongſt my people may, from their childhood, know the holy Scriptures, be wiſe to ſalvation, through faith which is in Chriſt Jeſus.

4. To adminiſter the Sacraments.

I wiſh, That in the adminiſtration of the Sacraments, I may have an impartial regard to the fitneſs and meetneſs of the ſubjects, leſt I ſet thoſe precious ſeals of the Covenant of Grace to Blanks, whereby they ſhould ſignifie nothing, eſpecially that about the Lord's Supper, as I would not be partaker of other mens ſin, nor be an inſtrument of furthering their eternal ſuffering, I may be tender, and walk altogether by the rule of Scripture. O let me never pollute that ſacred Ordinance, by giving it to prophane perſons; nor be ſo prodigal of my deareſt Saviour's blood and body, as to give thoſe holy things to dogs, and to caſt thoſe pearls before ſwine, who will trample them under their feet. Ah, it is much better that ſuch ſcandalous ſinners ſhould be angry with me on earth, for my wholeſome ſeverity, than curſe me for ever in hell for my fooliſh pity, and ſoul-damning flattery.

I wiſh

5. To visit his flock, and to admonish, advise and comfort, as occasion shall be.

I wish, That like a faithful Shepherd, I may often visit my flock, and *warn every one night and day with tears*; and not as a careless non-Resident, expose them to the rage and cruelty of the devouring wolf, by my absence from them, or by my negligence when present among them; lest another day, when it's too late, they cry to me, and complain of me, *Sir, if thou hadst been here, our souls had not died.* The Priest under the Law visited the suspected or leprous houses, enquired how it was with them; and as he found it, so gave sentence. O that I might, under the Gospel, visit diseased hearts, and diligently enquire how things stand betwixt the great God and their poor souls, and give them suitable, savoury and profitable advice. Though I therefore desire a great Auditory, because among many fish, there is the greater probability that the baits of the Gospel will take and catch some; yet therefore I should desire a small Parish, because thereby I am in the greater capacity to deal with every one in it in particular, about the concernments of their everlasting peace. Lord, let thy first command frequently come into my mind, *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing, and his Kingdom: preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine*, 2 *Tim.* 4. 1, 2.

6. To give a good example in his conversation.

I wish, that I may be as the Baptist, both a *burning light* in my Sermons, and a *shining light* in my conversation, lest my works give the lie to my words; whilst I, as *Mercury*, direct others in the right way, but walk not in it myself. The Priests under the Law had their *Urim* and *Thummim*, signifying *purity of doctrine*, and *sanctity of life*; *a bell and a pomgranate, a bell and a pomgranate*, typifying, that preaching and practice must go together. O that I might preach as powerfully by my life, as by my lips; and, like a faithful nurse, avoid the scandals of distempers, (and even forbear those meats which I love, though lawful in themselves, when not expedient) not only for my own sake, but also for their sakes to whom I give suck. *Nazianzen* saith of him that was

was the *voice of one crying in the wilderness*. That he was *all voice*, a *voice* in his habit, a *voice* in his diet, a *voice* in his conversation. Lord, enable me in all things *so to shew my self a pattern of good works* to my people, to be such an example to believers *in word, in conversation, in charity, in spirit, in faith, in purity*, that I may be able to say to my flock, as *Paul* to his *Philippians, Brethren, be followers together of me*, (and to his *Corinthians, Be followers of me, as I am of Christ*) *and mark them which walk as ye have me for an example.* Titus. 2. 7. 1 Tim. 4. 12. Phil. 3. 17. 2 Cor. 11. 1.

I wish that though my labours should prove unfruitful, when I in the discharge of my trust am faithful, that I may not be discouraged, knowing that I shall be a *sweet savour to my God, as well in them that perish, as in them that are saved. And though Israel be not gathered by me, but I spend my strength in vain, yet surely my judgment is with the Lord, and my work with my God.* Yet, O that I might not be sent about that dreadful message, to *make the hearts of any people fat, to make their ears heavy, and to shut their eyes; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed*; but that I may turn many sinners from the errours of their ways, save many souls from death, and hide a multitude of sins. 7. Not to be discouraged for want of success. Isa. 6. 10.

I wish that as *Joab*, when he took the City of *Rabbah* with *Davids* souldiers, was willing to have the Crown set on the Kings head; so when my God hath enabled me by his Spirit *to cast down imaginations, and high things, that exalted themselves against the knowledge of him, and to bring into captivity many sinners to the obedience of Christ*, that I may set the Crown of glory upon the head of God alone, and not suffer the least part of his honour to stick to my fingers: I am but the instrument, he is the principal Efficient; I am but the pipe, he is the Spring whence the water of life floweth; I do but lay on the plaister, he made the precious salve of the word, and bestoweth also healing vertue on it. O that I might never be so ungrateful (when he is pleased to honour me) as to dishonour him by thinking of my self above what is meet, but that all my services may be as so 8. To give the glory of success to God.

many scaffolds erected purposely for the raising of his Name, and the setting up of his praise.

The Conclusion. 1 Tim. 4. 16. 2 Tim. 4. 5. Matth. 7. 21, 23. Finally, I wish that I may take heed to my self, to my doctrine, to my life, be watchful in all things, endure affliction, make full proof of my Ministery, do the work of a faithful Pastor, lest (as they who prophesied in Christ's name, and in his name cast out devils) I be cast to devils as a worker of iniquity, and find that gate of life which I opened to others, shut against my own soul. O let me not, as Porters in great houses, lodge without my self, whilst I let others into heaven; let it please thee, O God of all grace, to fill me with the fruits of thy Spirit, that I may feed thy people with knowledge and understanding: *Take the oversight of them, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as being a Lord over God's heritage, but as being an example to the flock. That when the chief Shepherd shall appear (on the great day, in which the sheep shall be separated from the goats) I may receive a Crown of glory which fadeth not away.* Amen. 1 Pet. 5. 2, 3, 4.

CHAP. XXVII.

How a Christian may exercise himself to Godliness in his Family, as the Governour thereof.

Fifthly. IT is thy duty to exercise thy self to godliness in thy *family and relations*. A Christian must not, like the *Israelites* pillar in the wilderness, be light on one side, and dark on the other; be diligent in one relation, and negligent in another: but as a candle in a Chrystal lantern, be lightsome quite round it, be holy in every relation in which he standeth.

Reader, I shall consider thee as Governour or Governess of a Family, and herein direct thee what thou shouldst do for the faithful discharge of thy trust in that relation.

Houses

Houses under the Law were to be dedicated to God at their first setting up: *Which was done* (saith *Ainsworth* on the place) *with singing and praising God, as well as feasting.* *David's* Psalm at the dedication of his house, is worthy our imitation. *Hezekiah's* upon the Law touching the sanctifying an house to God (*Levit.* 27. 14, 15.) giveth this Exposition, *That to dedicate or sanctifie an house to God, is for the Governour to be careful for the instruction of his family, and the religious conversation of his household; that his house may be God's house, and his children God's children, and his servants God's servants.* Deut. 20. 5. Psal. 30. *Vide* Title.

A family is a natural and simple Society of certain persons, having mutual relation one to another, under the private government of one Head, or Chief. *Aristotle* calleth families the first society in nature, and the ground of all the rest. Before the Floud, the whole form of Civil and Ecclesiastical Government, was confined within the precincts of private families. A family is the Epitome of a Kingdom and a Common-wealth in a little volume. The way to make godly Parishes, and godly Countries, and godly Kingdoms, is to make godly Families. When sin as a plague spreadeth abroad, it beginneth in families: one Atheistical family, defileth and destroyeth many; it sendeth a son into one house, a daughter into another, a servant into a third, and every of them, like infectious persons, poison those with whom they converse: like a nest of Foxes, they destroy and devour all the country over. As one house on fire often burneth down many, so one prophane family injureth many; one godly family on the contrary, doth good to many. As one stock of Bees sendeth forth swarms and hony into many parts of the Country; so one Religious family, sending Religious children and servants abroad, (they come in time to have families of their own) may bring much honour to God, and be helpful to the eternal welfare of many souls.

A godless family, like a Gun or Cannon, killeth at a distance, as their swearing children, and drunken servants

come to spread abroad. A gracious family, like the Weapon-salve, healeth at a distance, as the pious relations in it come to be dispersed in other places. *Solomon* was a Religious house-keeper, and it is observable, his servants were so seasoned by him with godliness, that their children five hundred years after, were recorded by the Spirit of God, to be the most eminent in their time for Religion, *Ezra* 2. 58. *Solomon* being a godly Governour of his family, did good after he was dead, at so great a distance. *Theodosius* being asked, how a private person might be a publick good, answered, *By ordering all things well at home.* The way to make our Orchards good, is to look well to our Nurseries.

It concerneth thee therefore, Reader, nearly to exalt godliness in thy house, as well as in thy heart; nay, I will be bold to tell thee, if there be in thee the truth of Religion, thou wilt propagate it amongst thy relations. Thou wilt not be like the Whirlpool, to suck all into thy self, but be diffusive for the good of others. A good Christian is like a needle touched with the Load-stone, which being drawn it self, will draw others along with it. When Christ had drawn *Philip*, he presently draweth *Nathanael*, *Joh.* 1. 43, 45. The bird hath no sooner found an heap of corn, but she chirpeth and calleth her fellows, and will be sure to carry some home to her nest. A Saint should endeavour the conversion of his neighbours, that they may eat of the bread of life with him; but he should have a special regard to his own family, that all in it may feed on Christ by faith, and live. Nature hath taught the Bevers to help one another in swiming; and the Cranes flying over the Mountain *Taurus*, when the foremost is weary in beating the air, that the next should succeed, and so in order every one to labour for the safety of them all. Christians are taught from other creatures, to be helpful one to another; but the Master of the family, like the Sun, must out-shine all in respect of publick influence.

Plutarch saith of the neighbour Villages about *Rome* in *Numa's* time, *That sucking in the air of that City, they breathed*

righteousness

righteousness. Thy family ought to be a wholsome air for others to breathe in. It is reported of *Andronicus* the elder, that he was Master of such a family as was *the shop of vertue*, and therefore it was called ἑ γῆς ἥλιος, *The Sun of the Earth.* *Niceph.* *Tremellius*, who for a time sojourned in Bishop *Cranmer's* family, telleth us, that it was *Schola vel Palæstra pietatis & literarum*; *The School or Nursery of piety and learning.* *Enar. in Hos. Præl.* The houses of the primitive Christians were little *Churches*, in regard of the worship and service of God: *To the Church that is in thine house*, *Philem. v.* 2. *Rom.* 16. 5. 1 *Cor.* 16. 9. *Colos.* 4. 15. Though many a man's house is so far from being God's Church and Temple, that it's the devil's stie and kennel, that God may say to the Master of the family, as in *Rev.* 2. 13. *I know where thou dwellest, even where Satans throne is.* Nay, though they are civil abroad, then they will have some rags to cover their naughtiness, they are sordid at home, and discover there all their nakedness and nastiness. *David*, on the contrary, what ever steps he might take awry, and whatsoever slips he might meet with in his publick walking, would be sure to look to his feet in his private dwelling: *I will walk in the midst of my house with a perfect heart, untill thou come unto me*, *Psal.* 101. 2. *David* was no hypocrite, he did not put on his best cloathes when he went out, and put them off when he came in; but Purity was his livery, as abroad, so at home.

Imitate that pious Governour, (who though he had the burthen of all the Israelites, Civil and Military affairs lying upon his shoulders, yet could say) *I and my house will serve the Lord.*

Reader, I shall offer two thoughts to quicken thee to this necessary duty, and then give thee directions for the management of it.

1. Consider, that *Religion in a family is the way to procure God's blessing on thy family. The holy family alone is the happy family. The Lord blessed the house of Obed-Edom for the Arks sake*, 2 *Sam.* 6. 11. If the *Ark* be in the house, that is, Religion, God is there, for the *Ark* was a type of God's pre-

sence; and canst thou need any comforts when thou hast God's company?

The Philosopher could say, Though he had few goods in his house, yet he had the gods in his house. Though thou hast a poor dwelling, yet if godliness be there, thou shalt have God's blessing. *His presence will make the habitation of thy righteousness prosperous*, Job 8. 6. Thou maist say of thy house, as *Jacob* of *Bethel*, *The Lord is in this place, this is none other but the house of God.* *Basil* speaketh, that in some countries they draw other Pigeons to their Dove-house, by anointing one of their Pigeons wings with sweet ointment. If thy house be anointed with the oil of godliness, it will allure the blessed God to it, and then what evil needest thou fear, or what good canst thou want? It is observed of the *Palladium* in *Troy*, that whilst that remained among them, their City was safe. The only way to have a destroying Angel pass by thy house, is to have the door-posts sprinkled with the blood of Jesus Christ. *Through wisdom is an house builded, and by understanding it is established, and by knowledge shall the chambers be filled with all pleasant and precious riches*, Prov. 24. 3, 4. *Here is true wealth, and there is way to enjoy it.* 1. The *true wealth*, *Thy chambers shall be filled with all pleasant and precious riches.* Righteousness is the best way to riches. 2. The *way to this*, *By wisdom an house is builded, and it is established by understanding.* By wisdom and understanding godliness is understood; *and unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding*, Job 28. *ult.* This wisdom is the best foundation for any house to stand upon. When Religion layeth the foundation, raiseth the walls, and covereth the roof, such a house is built upon a rock, and will stand against all the winds and waves, wrath and rage of men and devils. *Some Families had lasted longer*, saith *Luther*, *if they had been holyer.*

Religion will bring a blessing on thy estate, Job 1. 10. *Blessed is he that feareth the Lord, that delighteth greatly in his commandments; for thou shalt eat the labour of thy hands, happy*

shalt thou be, and it shall be well with thee, Psal. 128. 1, 2. It will bring a blessing on thy children, God will be a God to thee, and to thy seed after thee, *Gen.* 17. 7. *Prov.* 20. 7. The branches will fare the better for the sap of grace which is in the root. It will bring a blessing on thy name, *Prov.* 10. 7. Holiness will make thy house truly honourable; it will bring a blessing on all thine affairs. In a word, that day in which Religion is set up in thy house, I may say to thee as Christ to *Zacheus*, This day salvation is come to thy house.

2. Consider, A family without Religion is a cursed family. That house which is not *Bethel*, an house of God, but *Bethaven*, an house of vanity, is *Bethany*, an house of sorrow and misery. *The curse of the Lord is in the house of the wicked, Prov.* 3. 33. Whatsoever cordials or comforts, dishes or dainties are there, *the curse of God*, like the wild gourd, which the sons of the Prophets put into their pottage, will spoil and poison all. As a little leven, a little of this curse of God, will sour the whole lump of thy family-blessings. *I have seen the foolish taking root, but suddenly I cursed his habitation, Job* 5. 3. The words are not a malediction from *Eliphaz*'s private spirit, but a prediction from God's Spirit, as if he had said, *I was neither malicious against his person, nor envious at his prosperous condition; but by the help of the holy Ghost I foresaw his destruction, that though his house was built high, yet his unholiness would lay it low.* Thou maist possibly presume, that though thou livest without God, yet thou art beyond the reach of his rod; thou canst mote thy house round against the fire of divine fury; *but thy confidence shall be rooted out of thy tabernacle, and brimstone shall be scattered on thy habitation.* God will unkennel all such foxes, and drag them to their deserved destruction. When *Diocletian* the Persecutor retired from the Empire to a private life, after he had feathered his nest, fire rained down from heaven and consumed his house. When *Nicephorus Phocas* had built a mighty wall about his Palace for his defence, he heard a voice in the night saying, *Though thou buildest thy walls as high as heaven,*

[*Euseb. lib.* 5. *de vit. Constant.*]

sin

sin is within, and that will pluck it down. The leprous house must be pull'd down, God will have every brick, stone, tile, and piece of timber down. *Where is the house of the Prince? and where is the dwelling place of the wicked?* *Job* 21. 28.

Atheism in thy house will bring a *curse* upon thy *estate*, *Job* 5. 2, 3. The works of thy hands will fare the worse for the wickedness of thy heart. On thy *children* (it's ill to be related to a Traitor) diseases, and so destruction may be hereditary. Children may inherit both their parents riches and ruine, *Job* 5. 4, 5. *Isa.* 14. 20. His seed are far from safety, they are crushed. When a wicked man pulls down his house upon his head, many in it perish with him; as when *Samson* pulled the house down upon the *Philistins*.

The curse of God will be a moth in thy wardrobe, murrain among thy cattel, mildew in the field, the plague to thy body, wrath to thy soul, will indeed make thy house a very hell upon earth. The highest family in the world without godliness, though never so rich and ruffling, is but like *Golgotha*, a place full of frightful skulls, and like a Churchyard full of carkasses, gilded, rotten, and golden damnation.

I shall now lay down some directions how thou may'st exercise thy self to godliness, as the Governour of a family.

First, *Be careful whom thou admittest into thy family.* Art thou unmarried, and to chuse an husband or wife? Do thy occasions call for a man-servant or a maid-servant? Be careful where thou fixest; for believe it, not only thy grace will appear in a good choice, but also godliness will be much hindered or furthered by thy choice. *One sinner destroyeth much good, Eccles.* 9. 18. One man may pull down that house, which many, with much care, cost and pains did set up. We read, that wicked men have been the better for taking godly men into their families, as *Laban* and *Potiphar*; but we never read that godly men were ever the better for having wicked persons in their families; nay, how much have they been the worse, and by such been brought to great wickedness! as black corn, they smut and sully the good corn;

cum; as rusty armour, they injure that which is bright by being near it. The *Lacedæmonians* were so sensible of this, that they would not suffer a stranger to abide among them above three days, lest by his evil example he should corrupt others. And wilt thou, Friend, take them into thy house to dwell with thee, that will bring the plague along with them, and thereby probably destroy the bodies and souls of others? Canst thou think it safe, for a little worldly advantage, to be nigh them who are under God's fury, and next door to eternal fire? Shall thy house be as *Noah's* Ark, abounding in creatures clean and unclean, when God commandeth thee to worship him uprightly, with thy whole family? I hope, Christian, better things of thee. It was written over *Plato's* door, ἀγεωμέτρης, μὴ τις εἰσίτω, *There is no man may come hither, who is not a Geometer.* Let it be written over thy door, *None may expect to dwell here, who will not make Religion his business.*

Magnus, a Roman Orator, complaineth of St. *Hierom*, that he brought many uncircumcised *Greeks* into the Temple, and defiled *Candorem Ecclesiæ sordibus Ethnicorum, The unstained chastity of the Church, with the impure Sentences of Heathen Authors.* Take heed that thou dost not defile the Church of God (for such thy house should be) with Heathen themselves in Christian habits. *Hierom. Epist. Tom. 2.*

If thou wanteſt a *Wife*, consider before thou chuseſt: take heed whom thou takeſt into thy bed, into thy bosome, lest thou meeteſt with a yoke-fellow that will draw as strongly towards hell, as thou dost towards heaven. It is rendred as the reason, why one of the Kings of *Israel* was so wicked, because he had *to wife the daughter of Ahab.* There is little work to be done, when the second horse in the team is always drawing back. The devil can make use of *Eve*, to draw thee to undo thy self and posterity: *He can make use of the rib* (saith the Father, alluding to that part of man out of which the woman was taken) *to break thy head.* The Heathen tell us, that every man when he marrieth, bringeth a *good* or an *evil spirit* into his house, and

thereby makes his house either a *Heaven* or a *Hell*.

Be sure that wickedness do not woo for thee: do not send the unclean spirits, either of lust, or covetousness, or pride, to make the match. When men do as those *sons of God, who saw the daughters of men that they were fair, and took them wives of them*, Gen. 6. 1. hand over head; it is no wonder that they are married and marr'd together. Consider, a wife or a husband, is the greatest outward comfort or cross in this world; and let Prayer be the messenger thou employ'st about it. *A good wife is from the Lord*, Prov. 19. 14. it is God's special gift, and therefore do thou go to him for it. *Peter Martyr* saith, *That* Adam *in that deep sleep in which God formed* Eve *out of him, was then praying for a meet help.* And *Isaac* went forth to pray, when he had sent forth for a wife. He had need to have good counsel, who is to take one to be his constant companion. When *Joshua* entred into a League with the *Gibeonites*, and never asked counsel of God, how sad were the effects of it! If thou entrest into a League with a man or a maid, (for I know not what sex thou art of) and dost not ask counsel of God, expect a sad consequence of such rashness. Why shouldst thou, as our proverb is, *for a little land, take a fool by the hand*; sell the comfort of thy life for a little perishing wealth, and make thy whole time on earth bitter, out of a love to a little fading treasure.

Gen. 6. 1.

It was the advice of the late Earl of *Salisbury*, in his book of Precepts to his son, *That he should be exceeding careful whom he matched with, because as in a project of War, when an Army is foiled by the Enemy, they seldom recover; so to err mainly in the choice of a Wife, is usually to be undone for ever; and the more cause there is of special care, because he that seeketh out for a Wife, goeth to a Lottery, where he shall meet with a hundred Blanks for one Prize.*

But I am perswading thee to circumspection in this particular, not upon a Politick, but a Conscientious principle, as thou wouldst exalt Religion in thy habitation. Next to thy self, thy wife will be the best friend or worst foe, this godliness

godliness can have in thy family. Nay, possibly, and probably too, if thy wife should be wicked, though thou art at present like a sound apple, thou maist quickly be speckt, by lying near one that is all over rotten: the neareſt the relation, the eaſier and speedier is the infection. He that could overcome a Lion to his glory, was himself overcome by a woman to his sin and shame. The most perfect man, *Adam*, the strongest man, *Samson*; the wisest man, *Solomon*; were all betrayed by their wives into the hands of their spiritual enemies. The meekest man, *Moses*, hearkened so much to his wife, that it was like to have cost him his life. Some Expositors give this reason, why Satan spared *Job*'s wife, when he slew his children, not to comfort him, (surely the devil did not love *Job* so well) but to cross him, by provoking him to curse God: the devil knew, that none was so fit to present that poisonous potion with success to *Job*, as his wife; that if he ever took it, her fair hands must give it, and her sugred words sweeten it. *Solomon* saith, *Woe be to him that is alone*; surely it is also true, *Woe be to him who is not alone, but hath a wicked wife like a snake in his bosome.*

Reader, dost thou want a servant? Choose for God, not for thy self: let not thy main *Quære* be, Whether he can do thy work; but, Whether he will submit to God's Word: though the former must not be neglected, yet the latter must be preferred. It may be for advantage sake, thou receivest a drunken or swearing person into thy house; but dost thou consider that he will be an *Achan*, a troubler of thy family? Canst thou think to do God's work with the devils tools? Put off thy disguise of Christianity, if thou intermeſt thy particular calling above thy general. Besides, dost thou know what thou hast done? Thou hast taken into thy house an usher to instruct thy children in the black Art of hell: believe it, thy children will catch *sin* as soon as *vermine*, from those that are of Satan's ragged Regiment. Thy sons and daughters are like *Polypus* in *Ælian*, that turneth to the colour of that rock, or weed in the Sea, which lieth neareſt. Once more, thou wilt be

frustrated in the end of thy entertaining such a servant; for they will never be *faithful* to their Master, who are *unfaithful* to their Maker. *Constantius*, the father of famous *Constantine*, gave out, That all such as would not deny the faith, should be deprived of their honour and offices; whereupon several forsook the Faith, others stuck close to the Truth. Whereupon the Emperour, when he had discovered those halting hypocritical persons, turned them all out of their places, saying, *That they who were false to God, would never be faithful to man.* I do a little question his policy in the premises, but his piety in the conclusion is out of question; for they who will rob God of his glory, will (if opportunity serve) rob men of their goods and good name too. It is recorded to the credit of Queen *Elizabeth*, that she would suffer no Lady to approach her presence, of whose dishonesty she had the least suspition. Friend, mark and follow the man after God's own heart, *Mine eyes shall be upon the faithful in the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house, he that telleth lies shall not tarry in my sight*, *Psal.* 101. 6, 7.

As thou wouldst have God's company in thy family, do not entertain his enemies into thy family. *What communion hath God with Belial?* As thou wouldst make Religion thy business, avoid those quench-coals, those hinderers of holiness. *Bid the workers of iniquity depart, if thou wouldst keep the commandments of thy God*, *Psal.* 119. 115.

Ita habeto solicitudinem Domus, ut diquam tamen vocationem anima tribuas. Hier. ad Celant.

Secondly, *Mind holy performances in thy family.* Every Master of a family is a Priest, and his whole family should be a Royal Priesthood, offering at least morning and evening sacrifice to God, acceptable through Jesus Christ. The Jews had sacrifice in their families, as well as in the Tabernacle, *Exod.* 12. 2. *Let me go, I pray thee, for our family hath a sacrifice in the City*, saith *David* to *Jonathan*, 1 *Sam.* 6. 20.

It was prophesied, that in the days of the Gospel, the Spirit should be poured down upon men, and they should

see Christ, and mourn *every family apart*, *Zach.* 2. 10. It was the advice of *Hierom* to a pious Matron, So take care of thine house, as alway to allow liberty and time to thy soul. The Governour hath the cure of the souls, as well as of the bodies in his family; and if he mind their outward man, and neglecteth their inward, he is but a brute in humane shape, for beasts feed the bodies of their young.

As the School fitteth young men for the University, so holy performances in private prepare servants and children for, and help them to profit by the Ordinances of God in publick. A foundation well laid by the Master of a family, is a great help to the Minister, when he goeth to rear and raise the building. Confident I am, our work would not have half that difficulty which now it hath, if Masters of families would but do their duties. He that findeth his timber ready hewn to his hand, hath a great advantage in setting up an house, of him that must fell, bark, season and hew it himself. It is no wonder that an apprentice is so backward to his work, and so bungling at it, when he is wholly unacquainted with it, and a stranger to it: If children and servants were accustomed to religious exercises at home, Sermons would not be so tedious, nor Sabbaths so tiresome to them as they are.

The ordinary duties in families are prayer, reading the word, with instructing children and servants out of it, and singing.

1. *Prayer* must be in families. It is said of Bishop *Usher*, that he had family prayer four times a day, at six in the morning, and eight at night, and before dinner and supper in his Chappel. *David returned to bless his house*, 2 *Sam.* 6. 21. that is, say Expositors, to bless God with his family, and to beg God's blessing on his family. *Hester* prayed and fasted with her Maidens, *Hest.* 4. 16. The holy Ghost enjoyneth husband and wife *to dwell together as fellow-heirs of the grace of life, that their prayers be not hindred*, 1 *Pet.* 3. 7. Our blessed Saviour is to be our pattern, now he prayed with

Dr. Bernard in his life and death.

his family of Disciples, *And it came to pass as he was alone praying, his Disciples were with him*, Luke 9. 18. He was alone, not *secretly*, to exclude all society, but privately, to exclude only his own family. Our houses are God's houses, and in God's house there must every day be morning and evening sacrifice. I *will that men pray every where*, surely then in private as well as in secret and in publick, 1 Tim. 2. 8. Families need direction in the day, and protection in the night, and truly either of them is worth a prayer. Thy family sins must be pardoned, thy family wants must be supplied, and if they do not deserve a prayer, they deserve nothing. Horses kneel before they lie down at night, and when they rise up in the morning; and shall thy house be worse than a stable of beasts?

They that will not beg family supplies, and bless God for family mercies, may well be branded for ungodly and ungrateful wretches. Prayer and praise are like the double motion of the lungs; what we suck in by petition, we breathe out in thanksgiving, and without this, Religion cannot live in a family. What dangers are thy family liable to every day? and without prayer, thou hast no guide, no guard. *Origen* going once to comfort a Martyr, was himself apprehended and constrained either to have his body abused by a Blackamore, or to offer to the Idol; which latter he did, but bewailing it, saith, *I went out that morning without prayer, which I know was the cause of that evil.*

It's said of the *Egyptians*, that there was a great cry at midnight, *for in every house there was one dead.* Reader, are there not dead souls in thy family, children and servants dead in sins and trespasses, and shall there be no cry, no complaining to God there? I must tell thee, thy house is worse than a Pest-house, for thou hast infected and dangerously diseased souls in it, and not so much as *Lord have mercy upon us* written on thy door? Heathens, and families without prayer, are fitly joyned together, *Jer.* 10. *ult.* The truth is, such persons are *English* in their language, but *Indian* in their Atheistical carriage. They feed and cloath their bodies like

English.

English-men, but they ſtarve and go naked in their ſouls, like *Indians*. Only herein they differ, that they cannot be prayerleſs in their houſes at ſo cheap a rate, but muſt expect an hotter hell, becauſe they ſin againſt a clearer light. Many families are the picture of hell, one may hear twenty oaths for one prayer; the Maſter will often curſe, but ſeldom or never bleſs his family; he loveth curſing, ſo it will come to him, and as he delighted not in bleſſing, ſo it will be far from him.

Do not ſay thou canſt not pray. Had the father of ſpirits ever any dumb children? Every beggar at thy door, who is pinched with hunger, will tell thee, that ſenſe of miſery will teach thee to be earneſt for mercy. If thou wert condemned to be hanged, thou wouldſt not want words to plead for a pardon. Surely eternal death, to which thou art liable, is far more lamentable, and if ever God make thee ſenſible of it, (which muſt be done, or thou art loſt for ever) thou wilt quickly follow him with prayers and tears for grace and life.

Thy affections in prayer, if right, will abundantly make up thy want of expreſſions. A ſanctified heart is better than a ſilver tongue. Though thou haſt not the gift of prayer, yet if thou canſt act grace in prayer, all will be well.

Pray much in ſecret, and thou wilt quickly learn to pray well in private. Uſe at any trade will make men prompt and perfect.

Rather uſe a form out of a book, than omit the duty. They who cannot dreſs their meat themſelves, muſt be beholden to their neighbours to do it for them: ſet upon it preſently, it is thy honour, thy priviledge, and uſe crutches till thou art able to go alone: only do not content thy ſelf with them, (alas, who ever was proud of ſtilts!) but labour to gain knowledge in ſpiritual things, by reading, ſecret praying, and conference, that thou maiſt throw them away.

2. *The word of God muſt be read in thy family, and thy houſhold inſtructed there.* As by prayer thy duty is to acquaint God with thy family-wants, ſo by reading ſome portion

of

of Scripture daily, thy duty is to acquaint thy family with God's will. An house without *light*, is in a dreadful lamentable condition; thy household, without the word, *sit in darkness, and thereby in the shadow of death. The commandment is a lamp, and the law is light, Prov.* 6. 23. Alas, how can thy servants or children do their heavenly Masters and Father's work, when they are wholly ignorant of his will? The weeds of sin grow of themselves, but the ground must be ploughed, and sown, and harrowed, and watered, before good corn will spring up.

God expecteth that thou shouldst be both a *Priest* to offer up sacrifice for, and a *Prophet* to instruct and teach thy family. A good house-keeper is like that Noble-man, who had for his Impress two bundles of *ripe Millet*, with this Motto, *Servare & servari meum est*; for the nature of Millet is, (say some) to guard it self from corruption, and that which lieth neareſt to it. The Word of God, and holy instructions to a family, are as salt, which is helpful against putrifaction; *Matth.* 5. *Ye are the salt of the earth*. Masters must be sure to have salt in themselves, and for their families. It's said, that the *Hammanients* in *Cyrene* made their houses of salt, hewn out of their hills in manner of stone. *Hierom* counselled *Leta*, Let thy children daily give thee some account of some choice flowers gathered out of the Bible. Teach thy children to remember their Creator in the days of their youths. It is too late to season flesh when it crawleth with worms; do it therefore betimes. Bishop *Ridr* read and expounded the *Psalm* 101. (which treateth of the good government of families) often to his household, and hired them with mony to learn it.

Abraham had letters testimonial from heaven of his sincerity, and the favour to be trusted with *Arcana imperii*, God's secrets, because of his faithfulness in this particular: *And the Lord said, Shall I hide from Abraham the thing which I do? For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, Gen.* 18. 17, 19. O how few *Abrahams* are there

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there in *England?* Many teach their Families the works of the Devil, but few teach them the way of the Lord; many lop their trees, prune their plants, break their horses, train their hawks, yea teach their dogs, yet never instruct their children.

Friend, consider the worth of thy children and servants souls, and the weight of their everlasting estates, and how in the dark of ignorance they must unavoidably stumble into Hell; and for the Lords sake be perswaded to instruct them in the knowledge of the true God, and Jesus Christ whom he hath sent, *John* 17. 3. Naturalists tell us that Bees carry small gravel in their feet to poise their bodies as they fly through stormy Winds. If thou wouldst not have thy little ones blown away with the winds of temptation, do thou labour to poise them with the principles of the Oracles of God. Ah what pity is it that men, like *silly Doves without hearts*, should sit in their Dove-coats, see their Nests destroyed, and their young ones killed before their eyes, by the old Manslayer the Devil, and never stir or offer once to rescue or revenge them! Good Lord, what unnaturalness is in many Parents and Masters! *Cardan* speaks of one that had a receipt for the certain dissolving the stone in the bladder, and I question not (saith he) but he is damned for not discovering it before his death: Thou knowest the word under God must cure the persons in thy family of the stone in the heart, and wilt thou neglect to acquaint them with it, but suffer them to dye eternally. O Reader, be not guilty of such horrid and barbarous cruelty. Do as that holy Bishop of *Armagh*, who one day in every week did Catechise his Family. It is reported of *Lewis* the ninth of *France*, that he was found instructing a poor Kitchin Boy, and being asked the reason, answered piously, *I know the meanest in my family hath a soul as precious as my own, and bought with the blood of Jesus Christ.* Our Saviour taught his Disciples often in private as their Governour, and according to their capacities, *Mar.* 4. 33. *Mat.* 16. 17, 18. It is an honour to the highest Prince to teach his Houshold Gods precepts. O let thy words in thy family, as the waters of *Nilus*, often overflow to make

 others

others fruitful. The Papists confess that all the grounds which we have got of them is by Catechising and instructing our youth.

3. *Singing of Psalms* must be used in thy family. The Lord Jesus and his family did practice this duty, *Mat.* 26. 30. *And when they sang an Hymn, they went out into the Mount of Olives.* David in that *Psalm*, at the dedication of his house speaketh that *his glory should sing praise to God and not be silent*, Psal. 30. *Title ver.* 4. and *ult.* Our tongues are called our glory, not or' because by our speech we excel beasts, but chiefly because therewith we should glorifie God. It is observable that most of those places which propheste the Gentiles conversion, do mention their worshipping the true God by singing, *Psal.* 108. 3. *and* 100. *Psal.* 66. 4. *Isa.* 54. 1. and 52. 8. The Holy Ghost when he commandeth that the word *should keep house with us*, doth also enjoyn us to *teach and admonish one another in Psalms, and Hymns, and spiritual Songs*, (which are the titles of *Davids Psalms*, and the known division of them expressly answering to the *Hebrew* words, *Shirim, Tehillim* and *Mizmorim*, by which his *Psalms* are distinguished and entitled, as the learned observe) *singing and making melody with grace in our hearts to the Lord*, Col. 3. 16. *Ephes.* 5. 19. *Jam.* 5. 13. *Basil* speaks high in the praise of praising God by this holy exercise. *Chrysostom* speaketh of some in his time who alwaies concluded their suppers with singing a Psalm, and saith he, *they lived like Angels.*

Basil. de Virt & laud. Psa. Tom. 1.

This ordinance will much quicken holy affections, and help a Christian to serve God with more chearfulness. When the *Israelites* were singing the hundred and thirty sixth Psalm at the bringing in the *Ark, the glory of the Lord filled the House*, 2 Chron. 20. 22. The sweet singer in *Israel* was the man after Gods own heart.

Only Reader be careful to sing *Davids Psalms* with *Davids* spirit, and not like a *Nightingal* to sing by rote; *I will sing with my spirit, and I will sing with understanding, also making melody with grace in the heart*; is the best tune to set all *Davids Psalms* with.

Thirdly,

Thirdly, *Set a good pattern to thy family.* The fore-horse in the Team had need to go right, because all the rest follow in the same road. If the Commander be treacherous, how soon may he betray his Souldiers, who follow him at the heels, into the enemies hands!

A governour of a family, must like *Moses*, be *mighty both in word and deed*. Patterns are very prevalent both to good and evil. Precepts teach, but examples draw. *Why compellest thou the Gentiles to live as do the Jews?* Gal. 2. 14. *Peter* did not compel them by his *Preaching*, but by his *pattern*. His example was so powerful, that even *Barnabas* (as well as others) was drawn away therewith. It is observable that *Jeroboam* seldom appeareth in the Heaven of Scripture, but in the form of a Blazing Star, with a taile after him, *Jeroboam the son of Nebat who made* Israel *to sin*; by his *precepts* he *commanded* them to sin, but by his *pattern* he *compelled* them to sin. As examples are attractive to evil, so also to good. *That if any believe not, they may be won without the word by the conversation of the wife*, 1 Pet. 3. 1, 2. If godliness be written in the book of thy life, in a fair Character, in a large lovely letter, it may invite thy children and servants to read and like it, who otherwise possibly would not have taken the least notice of it.

He that ruleth others, must not be unruly himself. *If a ruler hearken to lies, all his servants are wicked*, Prov. 29. 12. If a Governour of a family, a father, or mother be a Drunkard, a Swearer, or an Atheist, their children will quickly imitate them; They will as certainly inherit their faults, as their lands. As some Parents make their Children rich by their Lordships, so they make them riotous by their evil lives. Observe, *Abraham, a good man*, denieth his Wife; *Isaac* is his heir not only in his wealth, but also in that weakness; *Isaac* denieth his Wife likewise, Gen. 20. 2. with Gen. 26. 7. *Jacobs* wives got little good by the pattern and practice of *Laban* their father, Gen. 31. 19. and 35. 1, 2.

The Parents of the Children destroyed by the two she-

Bears, were wont to jeer *Elijah* in their ordinary talk, *What* Elijah *the bald-pate must be taken up to Heaven, Forsooth as well as* Elias. The Children hearing it spoken by them, learned it of them, though thy paid dear for their learning, for it cost them their lives, and for ought I know their souls, 2 King. 2. 24. O Reader doth not thine heart ake to read this, and hast thou not abundant cause to be heedful, lest by thy pattern thou shouldst draw thy Children to sin, and to Hell! The Idolatrous *Israelites* drew their children to joyn with them in the Worship of the false Gods, Exod. 18. 2.

Plut. in vit Cat. *Plutarch* observeth of *Cato* that he was very wary not to speake an uncomely word in the presence of his Children. This Heathen will condemn many Christians, who will curse, and swear, and drink, and roar, and that in presence of their children; Reader, avoid sin, both for thy own and others sake. As a stone thrown into the water, makes but one circle at first, but that one begetteth many; so though the sin in thee at first be but one, yet it may cause many both in thy children and servants. The sin of a Master or Mistriss is like an infectious Air, which others breathing in are infected by it. Thy servants will as readily put on thy lusts as thy livery, and thy Children will be proud of such a patronage, such a cloak for their villany. A dark eye benights the whole body. Weigh all thy words and all thy works, considering how many followers thou hast, he that sinneth once, sinneth twice if he sin before others.

Be serious and diligent about the concernments of God and thy soul, that others may take example by thee. The biggest Stars are brightest and give light to those that are of a lesser magnitude; Thou who art the greatest, shouldest be the most gracious in the family; if the Sun shine not on the Mountains, must needs be set in the Vallies. If thy children and servants behold thee careful of thy language, and conscientious in thy carriage, when they see thee humble, fervent, constant and serious in holy duties, they may learn by thee and write after thee; such a pattern may tend exceedingly to thy spiritual profit.

It is observed of *Cæsar* by *Cicero*, that he would never say to his Souldiers *Ite*, *sed Venite*, *Go ye*, but *Come ye*, marching before them himself, and giving them a pattern. Do thou Reader, go before thy Family in Sobriety and Sanctity, as their faithful Captain, and they may sooner than thou expectest follow after thee.

Naturalists tell us of the Mulberry tree, that there is nothing in it but what is Medicinal in some sort or other; the *fruit*, the *root*, the *bark*, the *leaf*, all are useful. Truly, so it ought to be with thee: All thy expressions, all thy actions should be instructions to thy Inferiours. Thy behaviour in private, in publick towards God, towards thy Wife, towards thy Children, towards thy Servants, towards thy Neighbours, should all be Lectures to teach others Religion and Righteousness; that you may be able to say to your Children, as *Seneca*, to his Sister, *Though I can leave you no great portion, yet I leave you a good pattern.*

Besides, one work required of thee (as I shall shew thee before the conclusion of this Chapter) is, to admonish and reprove others in thy family for their faults; which with what face canst thou do, or with what hope of success, unless thou art free thy self? It was a shame to *Plutarch* that his servant should say, *My Master writeth falsly, he saith it is unbeseeming a Philosopher to be angry*, & ipse mihi irascitur, *and he himself is angry with me.* If thou reprovest thy childe for not praying, and thy Servant for drunkenness, and art guilty thy self, though thou acquaintest them never so much with the wrath of God, which will certainly seize upon Atheists and Drunkards, they will never believe thee; for they know thou dost not believe thy self. Thy words would seem to draw the nail of sin out, but thy works are such an heavy hammer, that they drive it in to the very head. When the rude Souldiers saw the Roman Senators sit gravely, and discourse soberly, they took them for gods, and were awful of them; but when they perceived one of them to

grow waſpiſh, they took them for men, and ſpoiled them. *Herod* feared *Johns* reproof, *knowing that he was a juſt man*, Mark 6. 20. Where there is piety in the perſon, there is majeſtie and authority in the reprehenſion. *Let the Righteous ſmite me*, Pſal. 141. 5. The Snuffers of the Sanctuary were of *pure gold*: He that would reprove others *dimneſs*, and make them ſhine brightly with the light of holineſs, had need to be *irreproveable himſelf*.

Reader, walk unſpottedly; otherwiſe when thou threateneſt thy children or ſervants with the judgements of God againſt ſin, thou doſt, like *David*, paſs a ſentence of death and condemnation againſt thy own ſoul.

Fourthly, *Be careful and diligent that thy whole Family may ſanctifie the Lords Day*. When the Iſraelites were to ſacrifice to God in the Wilderneſs, they went with their little ones, and all their houſholds, *Exod.* 12. When *Elkanah* went up to ſacrifice to the Lord, *all his houſe went with him*, 1 Sam. 1. 21. Thy duty is, according to theſe examples, to ſee that all thy family (unleſs neceſſity ſhould hinder) ſerve the Lord in publick. Do not ſuffer any of thine to be playing idly in the Church-yard; when they ſhould be praying earneſtly in the Church; nor to be talking vainly of the World, when they ſhould be hearkning reverently to the Word. O what pity is it, that they ſhould be ſucking poyſon, when they ſhould be ſucking milk out of the breaſts of Conſolation! The fourth Commandment doth fully ſpeak thy duty, not only to be careful that they forbear thy *work*, but alſo that they mind Gods *Worſhip*. Thou knoweſt not, but that thy child or ſervant, by miſſing one *ſeaſon*, may miſs of *ſalvation*. Poſſibly they are wrought hard in the Week days, and have very little time for their ſouls, ſo that their onely time of improving their ſpiritual ſtock, by trading towards Heaven, is on a Sabbath Day. Or it may be they are careleſs of their main work (of providing for the other World) all the Week, that if thou ſhouldſt neglect them on the Lords Day, they will be left under

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neceſſity of periſhing, Surely they who have but one good meal in ſeven days, and are robbed of that, are unconceiveably wronged. When *David* came to his Brethren to the Camp, *Eliab* ſaid to him. *How cameſt thou down hither? Where is the flock? and with whom haſt thou left thoſe few ſheep in the Wilderneſs?* (1 Sam. 17. 28.) *I know the pride, and the haughtineſs of thy heart.* Give not God cauſe to greet thee thus at Church, *How cameſt thou hither? Where is thy flock, thy Family? With whom haſt thou left thoſe few ſheep, thy Children, and thy Servants? I know thy pride, they are not good enough to come along with thee, to be minded by thee*: or, *I know thy covetouſneſs, thou haſt employed them about thy earthly buſineſſes*: or, *I know thy careleſneſs and Soul-cruelty, thou careſt not what becomes of them, whether they be ſaved or damned for ever.* I tell the Friend, ſome Gentlemen by going abroad alone without their ſervants, have loſt their ſilver; and for ought I know, by thy going to Church without thy company, thou mayeſt loſe the bleſſing and efficacy of the Ordinances. How canſt thou expect that God ſhould have any care of thy ſoul, when thou trampleſt the precious ſouls of others under thy feet, which he hath given thee ſpecial charge of?

O Reader, think of it; Are not thy children and ſervants ſtrangers to God, *and alienated from his life, through the ignorance that is in them*? And is not the Miniſtry of the Word appointed to turn men *from darkneſs to light, and from the power of Satan to God*? How ſhall they be converted, if the Ordinances of God be neglected? Though a perſon be dangerouſly diſeaſed, if he obſerve his purging days, according to the advice of his able Phyſician, there may be hopes of recovery; but if he neglect the means, if he periſh, it will be no marvel: If thy children and ſervants are holy, canſt thou expect the fire of grace ſhould continue or encreaſe, whilſt thou takeſt away the fuel? Doſt thou think that Spiritual Life can be maintained without Spiritual Meat?

In

In private also be watchful over thy Family, that all under thy charge be present at holy duties, as *Singing, Praying, repetition of Sermons*, and the like. Thou art careful that in the Week days they do work diligently; and why shouldst thou not be as careful that they do Gods work on his day? Is thy work of greater concernment than Gods? or dost thou love thy self, the poor withering World I mean, above the blessed God?

Examine those who waited on the Word of God in publick, what good they have got, what lessons they have learned from the great Master of Assemblies? Our Saviour after Sermon, asked those of his Family, *Have ye understood all these Sayings?* Mat. 13. 5. Hereby thou wilt make them more attentive in publick Ordinances, and better their memories; as also, by this means, thou mayest quicken thy own affections.

Suffer none of thy house to spend any part of the day either in idleness, pastimes, or worldly business. Thou art accountable to God as well for sins of permission, as for sins of commission, and it will another day be imputed to thy charge, if the day be prophaned by thy carelesness: If thou wouldst not suffer for others, do not suffer others in sin.

Fifthly, *Let Discipline be set up in thy Family:* When *Jacob* would dedicate his house to God, he commandeth all his Family to change their garments, and put away their strange gods: Their change of garments, did signifie that change of heart and life which he desired should be his houshold's livery, *Gen.* 35. 1, 2. As the Governour of a Family must be a *Priest* to pray, and a *Prophet* to teach, so also a *King* to rule, to be a terror to evil doers, and an encouragement to them that do well in his family: *Let not wickedness dwel in thy Tabernacle*, Job. 11. 14. *Zophar* meaneth not a natural or personal (though so the word is sometimes taken, as 2 *Cor.* 5. 1.) but a domestical and civil Tabernacle. Though sin may come into thy house by children or servants commission, yet it must not dwell there, but be cast out by severe reprehension. Wickedness is a bold guest, it will come

entered, but it must be more bold than welcome: it must *not dwell in thy Tabernacle*. It is said of *Cato*, he would bear with faults any where rather than at home. Bishop *Jewel* at night called his servants to an account how they had spent the day, and, after prayer, admonished them accordingly.

Thy duty is *to warn the unruly*, 1 *Thess.* 5, 13. to admonish them of sin, (how near and dear soever to thee) with the dishonour they bring thereby to God, the disgrace to the Gospel, and the disadvantage and destruction to their own souls. If the fault be the first, or of infirmity, or not so great a sin as to waste the conscience, and poison thy family by its pattern, let the medicine thou applieth for its cure be milde: earthen glasses must be tenderly washed, when iron vessels must be scoured with wisps. *Of some have compassion, making a difference*, *Jude v.* 22. Who would that is wise, give the same physick to an infant, which would purge a fully grown person? *Isa.* 28. 27, 28. *For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about with the cummin, but the fitches are beaten out with a staff, and the cummin with a rod.*

If the crime be crimson and scandalous, or repeated, or aggravated, *rebuke sharply*; hard knots must have strong and sharp wedges: *Others save with fear, pulling them out of the fire*, *Jude v.* 23. In such a case, weak physick will only stir, not remove the disease, and thereby leave the patient in a worse condition than it found him. Nettles touched gently sting the more: a prick with a rapier is more dangerous sometimes, than a wound with a sword, because the latter wideneth the orifice, and thereby maketh the place more open to the plaister which should heal it. It is much better for them to be preserved in brine and pickle, than to rot in flesh-pleasing and fondness. Kindness, and bearing with such in thy family, is like the kiss of *Judas* to Christ, a betraying them; and like *Joabs* salutation to *Abner*, destroying and killing them.

Be sure therefore not to bear with any under thy charge

in sin: *Have no fellowship with the unfruitful works of darkness, but rather reprove them.* He is a drone unserviceable to the house, his hive, who hath lost this sting of reproof. *Asa* would not suffer sin in his own mother, *Asa removed his mother Maachah from being Queen, because she made an idol in a grove; and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron,* 2 *Chron.* 15. 16. Patient *Job* would not suffer sin in his own wife, *Thou speakest like a foolish woman, Job* 2. 6. Plain-hearted *Jacob* would not suffer from his own children, *Ye have troubled me, to make me stink among the inhabitants of the land. Cursed be their anger, for it was fierce, and their wrath, for it was cruel, Gen.* 34. 30. and 49. 7. *David* would not abide sin in a servant, *Psal.* 101. 7. nor *Edward* the sixth in his own Sister.

Let thy reproofs against sin be mingled with, and so managed, that they may manifest love to their souls. When the nail is dipt in grease, it entreth without renting the board: when reprehension is dipt in, and tipt with love, it will probably enter the heart, without cutting it in pieces with rage and revenge. Prudence may do much towards the advancement of the offenders profit in this particular.

Though thy words should be soft, yet thine arguments should be hard against the sin committed. To this end, let thy reproofs be as near as may be in Scripture phrases, that the offendor may see it is not so much man as God, who rebuketh him for his fault. The word is a *hammer*, if well laid on, it will drive the nail of reproof to the head. If the oil of reprehension be gently and prudently bathed in by the hot fire of the Word, it may abate very great swellings. But be sure to perform this duty. The Magistrate who spareth a man-slayer, is guilty of his second murther. *Plato* seeing a child commit a fault, went and corrected his father. The master of a family who alloweth any in sin, is partaker of their sin. We perpetrate those sins which we may, and do not prevent; we shall answer one day for sins of *commission*, as well as for sins of *commission*. O how miserable will thy condition be, when the provocations in thy family (which thou

Spencer, 182. 576.

thou knowest of, and winkest at) shall all be charged upon thee? Naturalists tell us, that if a Serpent eat a Serpent, it becomes a Dragon: if thou to thy own sins, adde the sins of thy children and servants, what a monster in sin wilt thou be? Are not thy own sins heavy enough? dost thou want more load upon thy precious soul to sink thee deeper into hell? *Is not thy iniquity* (already) *great, and thy wickedness infinite?* as *Eliphaz* said to *Job*, *Job* 22. 5. Great for the nature of thy sins, and infinite for their number; and wilt thou, like one that is pressing to death, cry and call for more weight?

Maintain thy power and authority in thy family: a wise grave carriage will sharpen the weapon of reproof, and make it pierce the deeper. Foolish familiarity blunteth the edge of it. He that would throw a stone forcibly to do execution, must stand at some distance.

Encourage small beginnings of good in any in thy family: shine with a lightsome countenance, cast a warm influence upon the blossoms of holiness; hereby thou maist do much towards their ripening. *David's* eye of favour was upon the faithful, *Psal.* 101. 6. A governour of a family, must, like a Gardiner, pluck up weeds, but cherish and tender the good flowers and plants.

Sixthly, *Take care that all in thy family be well employed:* not to permit idleness in thy house, is one way to prevent ungodliness. There is employment suitable to every person in thy dwelling; servants should be diligent in the discharge of their duties. *Jobs* servants were about their work, when the *Sabeans* and *Chaldeans* fell upon them, and sent them into the other world, *Job* 1. 14, 17. *Jacob* served his Master *Laban* with all his might, *Gen.* 31. and 5. *Apelles* painted a servant with *Hinds feet*, (to shew that he should be nimble in dispatching any errand) with *broad shoulders*, (signifying that he should contentedly bear hard usage) and with his *hands full of tools*, (because he should be always at work). Children also (if at home) must be employed in their places; if young, in learning; if elder, in some calling. *Solon*, the *Athenian* *Plut. in vit.*

Athenian Law-giver, enacted, That the son should not relieve his father in his old age, who had brought him up idle, and without a trade. The Patriarchs, though personal men in their generation, brought up all their children to some calling, their tender daughters were not exempted from houshold business: *Rebeccah* (the mother of Prophets and Princes) was not ashamed of her pitcher, and drawing water therewith for her fathers cattel.

Those dainty dames who plead her pattern for their ear-rings and bracelets, will hardly plead it for a pitcher and painfulness. *Augustus Cæsar* brought up his daughters in carding and spinning. Gentlemen, though they are not bound to bring up their children to low or mean calling, yet are bound to keep them out of the snare of idleness, and to take care that they be in some lawful business, serviceable to themselves and others. The wife as well as servants and children ought to be industrious in her station. *Spinster* is a term given to the greatest women in our Law. It is said of the good house-wife, *She seeketh wool and flax, and worketh willingly with her hands. She looketh well to the ways of her household, and eateth not the bread of idleness, Prov.* 31. 13. 27. A woman's work consisteth in sewing and doing somewhat for her self, and over-seeing others, as appeareth in the forequoted place, besides the charge of her children. Hereby a wise woman is said *to build her house, Prov.* 14. 1. As a Carpenter layeth the plat-form of an house in his head, and so studieth that none of his stuff be cut to waste, so a good house-wife doth so over-look the affairs of her family, and so contrive and order things by a prudent provident forecast, that there may be no waste, but all things disposed to the best. Hence it is, that though the husband is called the *guide of the wife*, yet the wife is called the *guide of the house, Prov.* 2. 17. 1 *Tim.* 5. 14. and for this end they are commanded to be keepers at home, *Tit.* 2. 5. They that gad much abroad, do their families at home but little good: such are according to the signification of the second wife of *Lamech*, *Zillah's*, *the shadows* of wives. The *Grecians* had a custom,

a custom, when the new married bride was brought home to her husbands house, to burn the axel-tree of the Chariot or Cart in which she was brought, before the door, to teach her that she must *abide at home.* But the main work lieth upon the governour of the family. *Be thou diligent to know the state of the flock, and look well to thy herds, Prov.* 27. 23. He that is far from his work, is not far from want. The *Jews* have a proverb, *The masters foot makes his ground fat*; which speaks thus much, that if the master be not forward with his own hands, all things will go backward in his house. Εἷς ἐστι δοῦλος, ὁ δεσπότης οἰκίας, The master is the greatest servant in the house. It's said of *Albanus* Bishop of *Scotland*, that he was never idle, nor ever suffered any in his family to be so.

Io. Manlii Loc. Com.

Spotswood's History of the Church of *Scotland.*

Reader, this particular of over-seeing, that all under thy roof mind their proper work, will be some help to godliness, and a great stop to wickedness. *Iphicrates* would never let his souldiers be idle in their Garrisons, but would set them to lop trees, or dig, or carry burdens, saying, *That if they had nothing to do, they would mutiny, or commit some villany.* The bird that sitteth still, is a fit mark for the murderer of souls, when the flying bird is safe. As corrupt blood is the cause of all natural, so is idleness of all spiritual diseases. When persons in a family neglect their task, then is their hour of temptation. Idleness is often the cause of drunkenness, they leave their workhouse who run to the ale house, *Amos* 6. 2. Uncleanness is the daughter of idleness, lust will easily creep in upon those who are lazie, as did appear sadly in *Sodom, Ezek.* 16. 49. *Otia si tollas, periere Cupidinis arcus. Hence fellow-servants commit uncleanness together.* Idleness is the mother of unrighteousness; they who neglect their tasks turn thieves; they must not starve, (they say) and will not work, therefore they must steal, 2 *Thess.* 3. 12. When servants are idle, many times they rob their masters. *Tale-bearing* also is one of the fruits that groweth upon this tree; When servants are idle, they run tatling from house to house, making difference amongst neighbours, 1 *Tim.* 5. 13.

Polym. Stratag. lib. 3.

Prov. 11. 23. Carping *Momus* was never found working. Truly, Friend, thou canst not think the wrong thou dost thy family, if thou suffer them, like Millstones, to consume themselves thus for want of work. St. *Greenham* (as Bishop *Hall* calleth him) when a woman, tempted much by the devil, came to him for advice, gave her this direction, *Never be idle, but be always well employed; for in my own experience I have found it, when the devil came to tempt me, I told him that I was not at leisure to hearken to his temptations, but was busy in my calling, and thereby resisted his assaults.*

Mr. *Greenham* in his works.

Seventhly, *Maintain peace and love in thy family.* Contentions will hinder Religion; strife, like fire, is wholly opposite to the water of grace. As in times of warring, the Laws of men are silent in a State, (*inter arma silent leges*) so in jarring families, the Laws of God can be little heard. God was not in the tempestuous rough wind, nor in the fire, but in the still low voice, 1 *King.* 19. 12. *Live in peace, and the God of love and peace shall be with you,* 2 *Cor.* 13. 11. If thy house be in a flame, it is time for thy best friends to be gone. Thy house should be a lesser heaven, in it thy God must be worshipped and glorified; but in heaven there are no storms; tempests ascend no higher than the middle Region. Where God is served with perfect purity, there is perfect peace. As in the ringing of Bells, where every one keepeth its place, and time, and order, they make an harmonious sound, and delight *the Daughters of Musick*; but when they jar and strike against each other, their noise is harsh and distasteful. The holy performances of families that live in love, are heavenly musick; but brawlings in houses (make prayers ungrateful, and) have too much resemblance of the yellowings in hell. When the wind of Contention is high, the smoak of thy incense cannot ascend, it will be beaten down again. In stormy weather, one but a little way distant sometimes cannot hear his neighbour calling; storms of passions will hinder God's hearing thy petitions.

It's said that in *Cimmeria* there is *no light*; and truly it is more sad, that in some families there is *no love.* The husband

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is against the wife, and the wife against the husband; master and servants, parents and children are ever quarrelling. Seven devils could agree in one heart, nay, a Legion (which is seven thousand six hundred twenty two, if *Varro* may be believed) in another; and yet seven persons cannot agree in one house. The language in it is usually like *Billings-gate*, and the carriage often like *Bedlam*: but the hand of the devil is in all this, who knoweth his best time to fish is, when the waters are troubled. When there is a tempest raised in the spirits of men, we may quickly know that Satan was the Conjurer to raise the high winds. He knoweth, one way to take an house is by firing it.

Truly Satan hath a mighty advantage against an idle and a brawling family; as the dog, he devoureth the sheep in pieces, which he could not do whole. When *Cyrus* came near *Babylon* with his great Army, and finding the River, by reason of its depth, unpassable, he divided it into many channels, whereby the main River sank so on a sudden, that his Army went over and took the City. Thus by division doth Satan conquer and surprize families.

There is mention made of a dispute betwixt *Mars* and *Pallas*, which of them should have the honour to give the name to the City of *Athens*; at length it was resolved, that he should give the name, who could find out that which could most conduce to the benefit of the City. Hereupon *Mars* presented them with a *stately horse*, signifying wars and divisions; but *Pallas* came in with an *Olive branch*, the emblem of peace. Upon which the City chose *Pallas* to be their Guardian, as knowing that unity is the way to prosperity. *Jo. Bodin. Method. Hist. c. 6.*

Godliness in a family ebbeth and floweth much, according to the wranglings or love in a family. As the *Lapis Tyrrhenus*, *Pliny* speaketh of, which being entire, swimmeth; but broken, every part of it sinketh to the bottom. Truly thy family may float above water while it is whole and undivided, but if it be in pieces it will quickly sink. *Plin. Nat. Hist. lib. 2.*

But I must especially commend this duty to the governours of families, *Husbands and Wives*. Children are sel-

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dom so impudent, and servants may either be made [illegible] within, or be turned out of doors; but if the chief [illegible] jar, all the melody is mar'd. Observe how the holy [illegible] giveth this particular precept, in order to the promotion of [illegible] piety in a family: the wife must be of a *meek and quiet* [illegible] and the husband must *give honour to the wife as unto the weaker vessel, as heirs together of the grace of life, that prayers be not hindered*, 1 Pet. 3. 4, 7. We may consider the *injunction*, and the *reason* of it; the *injunction* is first to *wives*, they must be of meek and quiet spirits; quiet, not quarrelsome; meek, not murmuring through peevishness, or mad with pride. A contentious wife is a continual dropping, saith Solomon, *Prov.* 19. 13. The man would stay at home, but her tongue like rain dropping through the roof upon his head wherever he sitteth down, drives him out of his house. Where is godliness in the mean time? The wise man saith again, *It is better to dwell in the wilderness*, (amongst venomous creatures) *than with such a wife*, *Prov.* 21. 19. when she should be praying, she is like a mad dog barking or biting. Such a wife, saith *Lycophron*, is but a *cold armful*. This made him say, *I had been blessed if I had continued a Batchelor*. Upon this ground, I suppose, *Julian* the Apostate (whose mouth was often black with blasphemies) said, that *Moses*, instead of *meet help*, might have written *meet hinderer*. But certainly whatsoever some mens perverseness may drivel and utter, or some womens peevishness occasion; a woman, if of a godly and quiet spirit, is the greatest comfort on earth, and a great help she may be to her husband in his journey to heaven. The *injunction* is secondly to the *husband*; he must *honour his wife as the weaker vessel*, as his *fellow-heir of the grace of life*. He must *honour* her, not be bitter to her; he must give her his greatest love, not deny her a good word. Some husbands are so currish and crabbed, they are always raging and fretting at their wives; nay, like those that are distracted, they sometimes beat and tear their wives themselves. *For they two are one flesh.* How far are such from obedience to God's Law? Let the husband *honour* the wife as

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the weaker vessel, that is, use her tenderly: China dishes, and Venice glasses must be tenderly handled, because they are brittle vessels. The Husband must with the mantle of love, cover many infirmities: An Heathen could say, That Abraham was a covering of the eyes to Sara, Gen. 20. 16. The eye is the tenderest part of the body; God hath provided a special cover to fence it. When God would speak his infinite respect to, and care of his people, he saith, They are as dear to him as the apple of his eye. Truly, Husbands ought to be as tender of their Wives, as of the apple of their eye. But Reader, for the reason of this Injunction of love to Husbands and Wives, That your prayers be not hindred; as if he had said, Wants up those weights of meekness and love, or Religion will stand still: Take away those needful props, and prayer will fall to the ground. O friend, as thou hast any love to the honour of God, honor thy Wife as the weaker vessel, if God hath called thee to that station: If thou art a Wife, be of a meek and quiet spirit. If there be not concord in affections, there will be sad discord in petitions. When there is War in a Kingdom, how are Sabbaths prophaned, Ordinances defiled, Prayer and Scripture neglected? men are hurried away in haste to this and that place, and leave duties behinde them: So in a family, which is a Kingdom in a little volume, Divisions will put Religion behinde, and force it to stand back. *Rubenius Celer* would needs have it engraven on his Tomb, that he had lived with his Wife *Emita* forty three years, and eight moneths, and yet they never fell out.

It is happy where the Husband and Wife are like the two branches in the Prophet *Ezekiels* hand, so closed together in one bark, that both made but one piece: or like *Pilades* and *Orestes*, of whom it is said, They both lived but one life; and where the whole family, like the multitude of Believers, is *of one accord, of one heart, and of one soul in the Lord*, Acts 4. 32. with the encrease of God.

I have now dispatched what I intended to offer [illegible] for the advancement of Godliness in thy Family. If [illegible] art a stranger to this honourable, comfortable work [illegible] worshipping God in, and with thy Family; O [illegible] could prevail with thee to put the counsel of God [illegible] ly into practice! I must assure thee from the Living [illegible] Almighty God, That thou art accountable to the [illegible] of quick and dead, for all the souls in thy Family; God hath the chief propriety in every person in thy dwelling. As the the flock which *Jacob* looked after was *Laban*, so the family which thou hast the oversight of, [illegible] Gen. 39. 43. Gods: *Thy sons and thy daughters which thou hast born [illegible] me*, Ezek. 16. 20. God may say to thee more truly than *Laban* did to *Jacob*, *These sons are my sons, and these daughters are my daughters, and these servants are [illegible] servants, and all that thou seest is mine.* Indeed God doth in effect say to thee, what *Pharaohs* Daughter did to *Moses* Mother, *Take this child, and nurse it for me, and I will give thee thy wages*, Exod. 2. 9. *Take this [illegible] this Daughter, and nurse them for me, in my nurture and admonition: Take this man-servant, this maid-servant, and bring them up for me, in my fear and service, and I will give thee an eternal reward.* Friend, thou wouldst be faithful in bringing up Children or Servants for thy Brother or Soveraign, and wilt thou be unfaithful in bringing up Sons and Servants to thy God and Saviour? Is it fit that Gods servants should do the Devils work? Let Conscience judge. Did God give thee them to be brought up in drinking, or swearing, or lying, or Atheism, or like so many Heathen, or Beasts, without any knowledge of his Word and Will? Did he honor and intrust thee with their education, to have thee poyson their souls by thy irreligious patterns, and starve their souls by not giving them spiritual food? Is this thy love to thy Maker and Redeemer?

Besides, I must tell thee, As *Jacob* was answerable to *Laban* for the whole flock; if any were torn by beasts,

hands, or stollen by day or night, he bore the loss of all, Gen. 31. 39. *Of his hands it was required*: So art thou [illegible] to God for every one in thy Family; if any one be devoured and torn in pieces by the raring Lyon the Devil, through thy negligence, God will require his soul at thy hands.

O Reader, consider, Death will shortly break up thine house, when thy Children and Servants must go to everlasting fire, if they dye without grace, and the knowledge and fear of God. If thou art now careless about the eternal good of thy Children and Servants, that they perish for ever, through thy falseness and unfaithfulness, how dreadful will thy account be? What wilt thou do, when the blood of their Souls shall be required of thee? If Christ sentence men to Hell, for not visiting sick and imprisoned bodies, for not feeding hungry bodies; what sentence will he pass on thee, for not visiting those souls committed to thy charge, which were imprisoned by the Devil, and sick unto death, and for not giving them the bread of life, but suffering them to starve and dye? If on him that brought a temporal death on Cain, vengeance should be taken sevenfold; what vengeance shall be taken on thee who tumblest others into eternal death? Believe it, Reader, these are no jesting things: If therefore thou hast any bowels towards the children of thine own body; if thou hast any compassion towards thy poor servants, whom Christ thought worth his own blood; if thou hast any love to thy dearest Saviour, or thine own everlasting salvation; if thou wouldst leave this withering World with comfort, and look into the other World with courage, exercise thy self to godliness in thy family; obey the particulars for that end commanded thee by the infinite God; do thine utmost that all of thy family, may be of the family of Faith; and all of thine houshold, may belong to *the houshold of God*, that so when the King of Terrors shall give a discharge from all relations, thou mayest

with thy family be translated from living together in one House, to dwell for ever in one Heaven.

Reader, Thou mayest perceive in the close of the [illegible] Chapter, that much more is promised than I have in this Treatise performed; the payment of which, though I do at present defer, yet through the strength of Christ, I shall not deny. If thou hast any interest at the Throne of Grace, I do earnestly desire thy prayers that this part may [illegible] acceptance with the Saints, and be instrumental for the advantage of many souls; and that in the other part I may receive much assistance from the blessed Saviour; thereby I shall be the more enabled to be serviceable to thine and others salvations.

A good Wish about the Government of a Family, wherein the former heads are epitomized.

The introduction.

THe Government of my Family being a special talent and trust committed to me by the blessed God, and being a business of exceeding concernment, both in regard of its influence upon the whole Kingdom, which is raised or ruined by the good or wicked management of Families, and in reference to the everlasting estates of the precious Souls in it, wherewith I am charged; I wish in general, That I may never like a rotten post, endanger the whole building of Church and State in any degree, by my unfaithfulness in my place, nor be unmerciful, and unnatural, as to see that bloody Butcher Satan drive my children and servants (like silly sheep) to the Shambles of Hell, and never stir or strive to rescue them out of his hands: But that my resolution and practice may be according to Joshua's *religious pattern, that whatsoever gods others serve, whether the World or the flesh, yet* I and my house may serve the Lord. *O that I might so* walk in the midst of my house with a perfect heart, *that Grace, like* Maries *box of Oyntment, may perfume the whole house with its savours; and that in every corner of it (as it was said of holy* Hoopers*) there may be some scent of godliness.*

In particular I wish, that I may keep my house so cleanly swept

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from the filth of sin, and so curiously furnished with the ornaments of the Spirit, that it may invite the noblest Guest, the ever glorious God to take up his abode in it. My God hath told me, That the House of the Righteous shall stand, *Prov. 12. 7. (though fire rotteth the timber, and maketh the houses of the wicked to fall) that in the house of the Righteous is much treasure, Prov. 15. 6. (even when there is but a little silver) that he blesseth the habitation of the Righteous, Prov. 3. 33. that his blessing can make my bed easie, my sleep sweet, my food savoury, my cloaths warm, my dwelling pleasant, my children hopeful, my wife a meet help, my ground full of fruit, and all I set my hands to, to prosper. O my soul, what an argument is this, to move thee to exalt holiness in thy house! Thy God will bless it, nay that God whom the Heaven of Heavens cannot contain, will come and dwell in it. Without question, his coming will (as to Zacheus) bring salvation to thy house, the company of this King will turn thy Cottage into a Court, and his presence will change thy dwelling, were it a Prison, into a Palace. O let nothing be in thy house, which may be distastefull to so great, and so good a Friend: Let no sin dwell in thy Tabernacle, but let Holiness to the Lord be written on every room, room and vessel in it, that whatsoever name other houses are known by, the name of thy house may be from henceforth, and for ever,* Jehovah Shammah, The Lord is there.

Motives to exalt godliness in a family.

Gods blessing will be on a godly family.

I wish, That I may so give credit to the Word of Truth, which saith, That the Curse of the Lord is in the house of the Wicked; *that the flying Roll of Curses* (the length whereof is twenty cubits, and the breadth ten cubits) shall enter into the house of the Thief, and into the house of him that sweareth falsly, and shall consume it with the timber thereof, and the stones thereof, *Zach. 5. 2, 3, 4. and that he will* pour out his wrath upon the Heathen which know him not, and upon the families that call not on his name: *That I may tremble for fear that Atheism should reign in my house, and so it should be ranked amongst the irreligious, and marked for vengeance. Alas, what a dreadful noise do these Mattering-pieces make in mine ears! The Curse of God*

Gods curse will be on a wicked family.

will canker all my comforts, and blast all my blessings, [illegible] both speedily and irresistibly. But O, my soul, meditate [illegible] upon the latter Text, which is a Prediction, as well as [illegible] tion. What a bitter potion doth thy God give thee [illegible] Atheism out of thy Family! Consider its nature, [illegible] Pour out thy Wrath. Gods Anger is terrible, like fire [illegible] and overturning all before it; if but a spark of it light upon [illegible] own people, how pitifully do they roar out! We are consumed [illegible] thine anger: Cause thine anger towards us to cease [illegible] Lord, rebuke me not in thine anger: There is no soundness in my flesh because of thine anger. Truly, no wonder that [illegible] thus bewail it; for who knoweth the power of his anger? But his Wrath is anger in the greatest degree, Anger boiled [illegible] to the height: O how scalding is this boiling Lead! If the wrath of a King be the Messenger of death? What is the wrath of an Almighty God? This wrath can stuff thy bed with thorns and appoint wearisome nights unto thee; it can sauce thy [illegible] with poison, infect thy raiment with plague sores, fill thy [illegible] with torturing distempers, thy soul with horrors and terrors, [illegible] can waste all thy wealth in a moment, and turn thy Wife, Children, and all thy comforts into amazing crosses and [illegible] curses. Hell it self is nothing else but this wrath to come: [illegible] Spoonful, one Drop of it will turn an Ocean of the sweetest [illegible] into Gall and Wormwood. Wouldst thou be an Atheist in thy family for all the World, to live one hour under this [illegible] wrath! Alas it is a fearful thing to fall into the hands of [illegible] God, for thy God is a consuming fire. Observe further [illegible] measure, pour out thy wrath; When thy God poureth out [illegible] Spirit, he giveth it an extraordinary degree. The persons [illegible] whom it was poured, are said to be full of the Holy Ghost. If thy Family be irreligious, thou mayest expect this scalding wrath, not by drops, but by showers to come pouring down upon it. O my soul, let this thought soak and sink so deep into thee, that thou mayst dread the omission of duties in thy family as much as the unquenchable fire. Let his favour make thee chearful in his service, and let his anger make thee fearful of the least sin in thy house.

Psal. 90. 7. and 85. 4.

To this end I wish that I may use much circumspection whom I [illegible] into my dwelling, that as those who are to plant an Orchard, get the best grafts they can; so that mine house may be an [illegible] the garden of the Lord, a Paradice on earth; I may [illegible] occasions require, look out for the choicest flowers, the best and fruitfullest trees, the holiest Christians in the Country. O [illegible] never make my house a Pest-house, by taking in irreligious [illegible] persons and such as will bring the plague along with [illegible] One scabbed sheep may wrong the whole flock, one putrid [illegible] corrupt a cluster; a little Leaven leaveneth the whole lump; *Lord, in the choice of inhabitants for my house, let my eye be not only upon my own welfare, and their fitness for my work, [illegible] chiefly on thy glory and their willingness* to work the work [illegible] that sent them into the World. Let me hate the congregation of evil doers. Let me not sit with vain persons. Let mine eyes be upon the faithful in the Land. Let them that fear thee turn unto me, and such as keep thy righteous judgements. *Let me dwell with them here on earth, with whom I shall dwell hereafter in the* house not made with hands, but eternal in the Heavens.

Directions for the exalting godliness in a Family.

1 Take heed whom thou makest members of thy Family

John 9. 4. Psal. 26. 4. 5. and 119.

I wish that there may be a Church in my house, *and all the persons in it, both Morning and Evening at least, imployed in those holy performances which my God requireth. My house should be a resemblance of Heaven above; in his greatest and most glorious book, my God is served without ceasing, and without sinning. O that though in his lower and lesser house, natural and civil actions cause intermission of, and the body of death causeth imperfections in holy duties; yet he might be worshipped both constantly and perfectly in a Gospel and Evangelical sense. I have read that amongst the worst of Turks, the Moors, it is a just exception against any Witness by their Law, that he hath not prayed four times in every natural day. I wish that none in my Family may be worse than Turkes; but that both all apart may secretly, and all together may privately offer up the Morning and Evening Sacrifice of prayer and praise to the Lord my God.* Daniel *would pray three times a day though he were cast to the Lions for it; and shall my Family neglect prayer, when the Omission of it will make them a prey to*

2. Mind holy performances in thy Family.

Prayer.

Bishop Hall Contemp.

roaring

roaring Lyons. It is the honour and happiness of my house, to exalt the Worship of my God in it; his Service is the greatest freedom, his work is a reward to it self. why should we be our own enemies, in banishing our best friends out of our house? The mercies of my God are renewed upon me and mine every Morning; his care and love is continued to us all the day long; the dews and showrs of his compassion fall down upon us every Evening; shall we be forgetful of him who is every moment so mindful of us! O let my Family never be so void of grace and manners, as not to bid our God Good-Morrow and Good-Night upon any pretence whatsoever.

Scripture instruction and Catechising.

I wish that the word of Christ may dwell richly in my heart and house, that my whole Family may have their set-meals every day of this Spiritual food. How can I expect that Children or Servants who know not the God of their Fathers, should serve him with perfect hearts? Alas how often are their hearts (like dark Cellers abounding in vermine) full of sin! O that I might so talk of the Word of God in my house, when I lye down and when I rise up, that it may be written upon the Posts of my House, and on my Gates, that I may so water the young plants in it, that their first acquaintance may be acquaintance with God, and from their childhood they may know the holy Scriptures, and be wise to Salvation, through faith which is in Christ Jesus. Though others care be to instruct their Servants only in their own work, let my care be to instruct mine in Gods Will and Word: Though others labour to leave their Children rich, let my endeavour be to leave mine religious. Lord, enable me so to teach them thy Trade in their youth, that they may not depart from it when they are old. Prov. 22. 6. that their young years well led, may be like the Sweetness of a Rose, whose smell remaineth in the dried leaves.

1 Chron. 28. 9

Deut. 6. 7, 8.

Singing Psalms.

I wish, That all the voices in my house may tuneably sing Gods praises; yet that they may not, like Trumpets and Pipes make a sound, being filled only with wind; but have hearts fitted and prepared, when they sing and give praise. O that all the Viols in my house may be so in tune, and their strings

firm,

that, that singing with grace in our hearts, we may make melody to the Lord. *Drunkards have their Songs in derision of them that are good; Atheists have their Sonnets in dishonour of the blessed God: Why should not the voice of joy and rejoycing be in the Tabernacle of the Righteous? Though my house is a Tabernacle, and all the inhabitants in it Travellers, yet our work is pleasant: O let us go merrily on, and make Gods Statutes our Songs in this house of our pilgrimage.* Psal. 118. 15.

Because my pattern of evil will do more hurt to my family, than my precepts can do good (servants and children being apt to be led more by the eye than the ear) I wish, That I may take heed to my self, weigh and watch over all my words and works, not only for my own, but also for the sake of them that are committed to my charge. Distillations from the head, often consume and destroy the vitals: My family is like a flock of sheep if the first leap through into a ditch, or river, the rest are ready to follow. O that I might therefore be wary in all my ways, exact so serious in Spiritual, so sober in Natural actions; so righteous towards men, so religious towards my God, so faithful in every relation, and so holy and heavenly in every condition, that I may have cause to say to my children and servants, as Gideon to his Souldiers, Look on me, and do likewise. Judg. 7. 17. 3 Set them a good example.

I wish that my house may not onely spend some part of every Week day, but also the whole Sabbath day in the service of my God. It is a special priviledge granted me by the Lord, for my families profit, wherein I may be singularly helpful to my own, and my households everlasting happiness. O that not the least part of it may be lost, or prophaned by any within my gate, either by worldly labour, pastimes, or idleness; but that I may be so mindful of my charge, as to take care that my children and servants do forbear what my God forbiddeth, and spend that Sacred Day, altogether in Sacred Duties: To which purpose I desire, That all my household, both males and females (if of capacity) may appear before the Lord in publick, and in his Temple give him praise; and that in private I may whet the Word upon them, (as the mower doth his sithe) by going over it again and 4 See that thy family sanctifie the Lords day.

again according to the precept. Lord, let my house on thy day be like thy house, employed wholly in thy Worship; and let thy gracious presence so assist us in every Ordinance, that the glory of the Lord may fill the house.

5 Discipline in a Family.

I wish, That I may manifest my love to the Souls in my family by manifesting my anger against their sins. My God hath told me, Thou shalt not hate thy brother: Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Lev. 19. 17. If it be my duty not to bear with the corruptions of neighbours, much less of my servants and Children. Should I suffer them in unholiness, I should bring them up for Hell: Those deepest purple sins, many times, are those which are dyed in the Wool of youth. O the sad aches which many have when they are old, by falls which they received when they were young. Let me never, like Eli, honour my sons (or servants) above my God, lest my God judge my house for ever for the impieties which I know, because my children (or servants) make themselves vile, and I restrain them not. Lord, Let me never be so fond and foolish, as to kill any in my family (with (Soul-damning) kindness; but let my house be as thine Ark, wherein there may be not only the golden pot of Manna, sweet and profitable instructions, but also Aarons Rod, strict and proper reprehension and correction.

6 See that all be well employed.

I wish, That I may never expose my family to the suggestions of Satan, by allowing any in laziness; but may be busie my self in my particular vocation, and see that others be diligent in their distinct stations. The lazy Drone is quickly caught in the honeyed glass, and kill'd, when the busie Bee avoideth that snare and danger. O that I and mine might alwaies be so employed in the work of our God, that we may have no leisure to hearken to the wicked one. Adams fig-leaf-house was his work house, Paradice was his place of labour. Lord, since thou hast intrusted any one in my house with one talent or other wherewith he must trade, cause me and mine to labour and work in this, and to look after rest in the other World.

7 Peace and love must be maintained in the Family.

I wish, for the furthering of spirituals and purity in my family, That I may be careful to keep them in peace. Our bodies and

thrive as much in Feavers, as our Souls in the flames of strife: Satan by the Granado's of Contention, will hope in time to take the Garrison: Where strife is, there is confusion, and every evil work, *Jam.* 3. 16. *O that love (which is the* new Commandment, *the* old Commandment, *and indeed all the Commandments) might be the livery of all in my family: That there might be no contention there, but who should be most holy, and go before each other in the path which leadeth to eternal pleasures. Because marriage is a fellowship of the nearest union, and dearest communion in this World; and because the fruits of Religion will thrive much the better, if cherished by the sweet breath, and warm gale of love in this relation: Lord, let my Wife be to me as the* loving Hinde, and pleasant Roe; let me be ravished alwaies with her love: *Let there be no provocation but to love, and to good Works: Let our only strife be, who shall be most serviceable to thy Majesty, in furthering one anothers eternal felicity: Enable us* to bear one anothers burthens, and so fulfil the Law of Christ; and to dwell together as fellow-heirs of the Grace of life, that our prayers be not hindred.

In a word, I wish, That I *may, like* Cornelius, fear the Lord with all my house: *So govern it according to Gods Law, that all in it may be under the influence of his love, and heirs of everlasting life. Lord, be thou pleased so to assist and prosper me in the management of this great and weighty trust, that my house may be thy house; my servants, thy servants; my children, thy children; and my wife, belong to the Spouse of thy dear Son; that so when death shall give a bill of divorce, and break up our family, we may change our place, but not our company; be all preferred from thy lower house of prayer, to thine upper house of praise; where is neither marrying, nor giving in marriage, but all are as Angels, ever pleasing, worshipping, and enjoying thy blessed self (of whom the whole family in Heaven and Earth is named) to whom be glory, hearty and universal obedience, for ever and ever.* Amen. Conclusion.

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